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Jerusalem

P E R S P E C T I V E



SALOME:

**New Lift for
an Old Face**

Todah rabah, many thanks, JERUSALEM PERSPECTIVE Subscribers!

Thank you for responding to my appeal for help in publishing issue number 54. Your donations came at a critical time in the life of the magazine, and I am extremely grateful.

Instead of making a contribution, many subscribers renewed their subscriptions early, or at the new rates, even while still eligible for the old rates. Such generosity provided additional funds with which to print the magazine.

Still other subscribers wrote to express their support. These letters of encouragement buoyed our spirits and gave us the resolve to persevere. Typical was this letter:

Just a personal word of encouragement. I only discovered JERUSALEM PERSPECTIVE when a friend recommended it a year ago. It is a terrific publication and I have really enjoyed the issues I have received. As a teacher of adult Bible studies and an instructor of the Bethel Bible Series, I appreciate what a helpful resource JERUSALEM PERSPECTIVE is for my classes. If I were in a position to contribute to your publication's expenses, I would do so. All I can do is express my encouragement and thank you for what you have accomplished with JP.

S.B.

Another subscriber wrote:

Enclosed is a donation to be used as you see fit. This is an opportunity to thank you for producing the magazine and say that it has been responsible for some changes in the translation of the New Testament into the language of the Tenharim Indians of Brazil. Thanks for the hard work.

H.P.

To all of you, our faithful subscribers, let me express my heartfelt thanks.

David Bivin
Publisher

Below is a list of those whose contributions made possible the printing of JP 54.

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Henry Kohl (July 18, 1870–March 10, 1937)."

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I anticipate that 1999 will be a good year for JERUSALEM PERSPECTIVE. I am particularly encouraged by Joseph Frankovic's arrival. He has already begun his duties as Assistant Editor of the magazine. A versatile worker, he writes, rewrites and edits articles, and always has a new idea. He applies the polish that makes *JP*'s silver shine.

Joseph returned to Israel with his talented wife, Janet. She holds master's degrees from the University of Tulsa and the Rhode Island School of Design. Formally trained as a ceramist, Janet recently redirected her energies toward drawing and painting. (For an example of her work, turn to pages 24 and 25.) You can expect to see more of her illustrations in future issues.

Another new addition to our team is Michael O'Sullivan. We count ourselves very fortunate to have gained his valuable editorial assistance. A writer by profession, Michael works as Marketing Communications Manager for a large, multinational corporation.

Further fueling my optimism is the technical support provided by Brian Becker and Pieter Lechner. Brian and his staff at Poplar Bluff Internet designed our state-of-the-art website (www.JerusalemPerspective.com), which attracts new visitors each week. The site includes articles, tutorials, a message forum, chat rooms, a calendar of coming events and an online bookstore.

We constantly turn to Pieter for guidance. He works in a major university's microcomputer support office as an

Apple Product Specialist. Pieter spares the magazine's staff hours of grief by solving the difficult computer software and hardware problems.

Of course, Helen Twena continues to design beautiful issues of *JP*, such as this one, and to contribute illustrations. She did the artwork on pages 22-23 and 38, as well as the reconstruction of Salome's portrait (p. 19) based on a first-century coin. Most noteworthy, however, Helen created for this issue the magazine's first computer-generated cover illustration.

Starting with this issue, I have begun introducing changes intended to enhance the magazine's readability and visual appeal – without diluting or compromising its content. Hopefully, the changes will help endear JERUSALEM PERSPECTIVE to a broader, more diversified audience. As we take the initial steps in this direction, I encourage *JP*'s readers to respond. We greatly need and appreciate your comments, constructive criticism and suggestions. They play a vital role in ensuring that the magazine retains its distinct voice and punchy commentary on sometimes volatile topics. Above all, I want JERUSALEM PERSPECTIVE to remain an insightful and stimulating publication focusing on the life and teachings of Jesus.

David Bivin

Editor

"My beloved Daddy, Henry Kohl (1870-1937), was, and is, my first and most certainly the longest living influence in my life, other than my Savior Jesus. He came to the United States in 1887 at the age of 17, speaking just his native language, German, with only 17 cents in his pocket. First and foremost, Daddy prayed—before any decision. He prayed hard, worked hard and played hard. His word was his bond, and he expected the same in return. He was brilliant, welcomed new ideas, adapted to new situations—and what a sense of humor! He was always ready to forgive and listen, with a compassionate heart, to others, especially to those slow to learn. He had no use for fakers or liars. I never heard him raise his voice, but I did hear his strengths! One thing he left the world was the Cash & Carry system, which he founded in 1911. He is my mentor and my example of a Christian." – Louise "Mama Lou" Kohl Smith



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Jerusalem

P E R S P E C T I V E

Exploring the Jewish Background to Jesus' Life and Words

12 The Synagogue the Centurion Built

Shmuel Safrai

Underwriting the construction of a public building would be a hefty financial commitment in any century. One might think that to finance such a project, a Roman officer of medium rank would have needed to mortgage his home, or resort to some other drastic measure. Nevertheless, the historical records indicate otherwise.

18 A New Portrait of Salome

David Flusser

The recent discovery of an ancient coin with a crisp imprint of Salome makes this a fitting time to set the record straight – to rectify the public perception of this ancient aristocrat. Her image has been fictionalized to the point of grotesque caricature by writers of the past 150 years. Famous for her role in the execution of John the Baptist, Salome has been depicted repeatedly as morally depraved. Diligent historical research, however, reveals a different story.

24 God's Mercy and Our Disobedience

Joseph Frankovic

At the close of the twentieth century, Christians still face a formidable challenge in adopting a proper attitude toward the Jewish people and their faith. Among the reasons for the tragically modest achievement in this area is failure to maintain a sense of awe at God's mercy and incomprehensible ways.

34 Insulting God's High Priest

Shmuel Safrai

While at risk of being struck again by the high priest's cronies, Paul landed a more controlled, but equally damaging, second counterpunch to Ananias' character. His allusion to a Pharisaic interpretation of Exodus 22:28 did not escape the attention of his mixed (Pharisaic-Sadducean) audience, and prepared the moment for his famous appeal to the hope in the resurrection.



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Dwight A. Pryor

Looking at church creeds, one is tempted to conclude that what transpired between Jesus' birth and resurrection merely plays a supporting role in Christian faith and practice. Nevertheless, Jesus had a short, but brilliant ministry as a master teacher, and his call to "walk after me" – an invitation to discipleship – cannot easily be ignored.

15 *Cats in Jerusalem: Noun Chains in the Gospels*

David Bivin

What do Hebraisms in the Gospels and cats in Jerusalem have in common? Both are ubiquitous. The peculiar Semitic habit of linking together two nouns – what grammarians call the construct state – stands out as another fine example of just how prevalent Hebraic expressions are in the Greek of the Synoptic Gospels.

29 *The Meturgeman: Deliver Us from Evil*

Randall Buth

Beloved by Christians around the world, the Lord's Prayer can be found in the foreground of liturgical expression in both Catholic and Protestant churches. But are all Christians praying the identical prayer? The ambiguous form of *poneros* in the prayer's last line makes it difficult to know whether Jesus said "Deliver us from *evil*" or "from *the Evil One*."

38 *From Moses' Seat: Emulating the Ways of Sodom*

Joseph Frankovic

As materialism and consumerism encroach upon the core values of modern, western culture, turning a blind eye to the plight of the poor becomes easier. In the first century, people neglected the poor, too, and Jesus, like other sages of his day, criticized such callousness. For them, neglect of one's less fortunate neighbor was no misdemeanor, but a spiritual felony.



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■ Praise from Senegal

JP is one of the finest publications to which we have ever subscribed. It is the fresh look at synoptic problems that encourages us to think about what we read in a different way – a most revealing and exciting way. We are Bible translators by profession, but even if we were not, we would consider our copies of *JP* and the service you provide through it to be an indispensable part of our regular efforts to understand the Word of God. We regularly share *JP* with others here at work and bought a gift subscription for our [Summer Institute of Linguistics] branch library, so that issues of the magazine will continue coming in the future.

Keep up the excellent work, and we thank you for your dedication to a cause that benefits so many in a wonderful way.

Glenn Gero
Dakar, Senegal

Thank you for the kind words. An encouraging letter like yours infuses the soul with fresh vigor and reduces daunting challenges to surmountable hurdles. – DB

■ *JP* Supplies Answer to Difficult Translation Problem

Yesterday I finished two days of consultant work, checking accuracy and naturalness of Luke 1–2 in the [language name withheld by *JP*] language. A question arose over Luke 2:23. Following is an excerpt from our Wycliffe (SIL) Translator's Notes on this section. It reflects the main interpretations in the commentaries.

2:23b firstborn male: Greek: "male opening a womb." There are two possible meanings here: 1. "A mother's first boy child to be born." This may not be the mother's first child. (In Exodus this also includes an animal's first boy baby). 2. The literal meaning can be understood as "a male who is his mother's first child." And this was true of Jesus. But meaning 1 is the most likely meaning in this verse, because the law applied to all Jewish mothers, not only to those whose first child was a boy.

The linguist doing the translating has called a local rabbi to see if interpretation 1 or 2 is preferred in Jewish tradition, but the rabbi has not called back. Would you have any rabbi contacts or other resources that might tilt us toward 1 or 2?

In summary, my question is this: Is the consecration of the boy only done if he is the firstborn? Or is it done if he is simply the oldest? In other words, if the firstborn child is a daughter, but there are subsequent males, is there no consecration of a firstborn son in that family? It would be nice to learn if there is a standard rabbinical interpretation for this consecration.

[Translation consultant's name withheld by *JP*]

Yes, there is a standard Jewish understanding of this biblical commandment. We found out by phoning Jerusalem School member Prof. Shmuel Safrai. According to Prof. Safrai, who was ordained as a rabbi at the age of 21, the halachah (rule) in the first century – and still today – is that the pidyon haben (redemption of the firstborn) ceremony applies only to firstborn males. Ancient rabbinic sources emphasize the words peter rehem (first offspring of womb; Exod. 13:2, 12; 34:19–20;

Num. 3:12; 18:15). If the firstborn child is a female, then the ceremony is not conducted for a later, firstborn male. To put it in your words, if the firstborn child is a daughter, but there are subsequent males, there is no consecration of a firstborn son in that family.

I would like to underscore two significant points: 1) A number of translation problems, especially in the Synoptic Gospels, cannot be adequately solved without a firm grasp of the text's Jewish cultural and linguistic background; 2) As we go about the difficult task of translating, especially the Synoptic Gospels, the assistance of our Jewish colleagues is crucial. – DB

*[Note: the above reply was relayed to the translation consultant upon receipt of his query, but is now published in *JP* because of its interest to our readers.]*

■ Jerusalem Perspective Online

We find your website very interesting, especially since we visited Jerusalem in November and had an absolutely wonderful educational and spiritual experience!... My getting to know your website is like adding frosting to the cake!

Jim Cole
(Letter received via email)

■ Reader with Serious Reservations

Thank you for an interesting year's reading. I am reluctant to renew my subscription, which I received as a gift from a friend, because for me the minuses outweigh the pluses, and I do not like being constantly

confronted with serious reservations when I read.

The plus is your insistence that the words of Jesus be understood in context, and that it is, therefore, important to study the world of the contemporary rabbis and their teachings. This seems fine to me, provided there is not too much confidence in understanding it. To my mind, any inquiry at a distance of 2000 years must have a degree of provisionality about it.

The minus is your belief that you can detect underlying strata in the text, whether this be a self-evident Hebrew original, or a scheme of one Gospel's priority over another, in your case Luke. It seems to me this whole area is an unstable one. For as Dame Helen Gardner once wrote, "Trying to detect sources in literature is like trying to weave ropes in sand." My reading of the current theological scene in the West is that it has finally become apparent that this kind of enquiry is bankrupt, although it may take another generation before everyone is finally prepared to admit it.

Where I believe your authors are inclined to err is to place weight on findings gained from the understanding of supposed sources. I would be happier if the language used employed phrases like "It seems possible that," or "One wonders whether," and was generally less certain. My concern is that your excellent emphasis on the importance of culture is in real danger of being ignored because of problems over the latter.

David Pennant
Woking, Surrey
U.K.

Randall Buth responds:

Indeed, the search for literary sources that may be reflected in a piece of writing can be risky business. In the case of the Synoptic Gospels, however, we possess multiple accounts of the same events — events that originally occurred in a Hebrew-speaking environment, but were eventually recorded in Greek. We do not need to guess whether or not other people were retelling the same stories in different words or with different perspectives.

This constitutes quite a different situation from, for example, Philippians 2:6, where many assume that Paul quoted from an early Christian

hymn. Conclusions about Paul's use of a source should be accepted cautiously, even if a scholar includes such words as "evidently" or "clearly" in his or her explanations.

When studying the Gospels, we are compelled to search for an explanation of the differences in the wording among the Synoptic Evangelists' Greek texts. Moreover, understanding the differences between two, or among all three, Synoptic Gospels in a given passage helps in understanding the intention of each individual writer.

Various approaches have been taken toward explaining Gospel similarities and differences. They may be categorized under two broad headings: 1) Oral Hypotheses, and 2) Written Hypotheses.

Oral hypotheses assume that the differences are to be explained because the Gospel writers included material that originated from oral retelling of stories. Details change over time. Westerners sometimes make the mistake of regarding the flexibility inherent in oral transmission as a pattern of random inaccuracies. In other words, they view orally transmitted material as if it were unduly suffering from verbal scribal errors and typos.

When dealing with texts that were originally orally transmitted, we must be prepared to accept purposeful reshaping and retelling of a story. Purposeful changes, condensations and expansions are sometimes necessary for an author to highlight the character and significance of a saying or event. Oral preachers, especially, have a responsibility to ensure that their audience grasps the heart of their message.

Written hypotheses assume that writers relied upon literary sources. Logically, of course, those written sources ultimately could be traced back to an oral stage. That stage could span many years, or merely several minutes. Thus, the most extreme diminishing of an initial oral stage would be a written source that had been transcribed at the moment Jesus spoke. Most scholars do not assume such an immediate jump from saying to written source. The differences in wording in our Gospels would not have arisen to the degree that they appear today if stenographic transcripts of Jesus' sayings once circulated.

Most written hypotheses assume that at least two of our synoptic writers saw at least one other of our written Gospels. This becomes significant for interpretation. If we know which Evangelist had seen which other Evangelist's work, then we can more easily see who is adding "spin" in the telling of the story, where, and when.

The problem, of course, is that scholars do not

agree on which Evangelist used which Gospel. For this reason, the Jerusalem School's methodology becomes so important. A serious exegete must know which verses or phrases fit tightly the Jewish first-century culture and which more tightly fit a Greek-speaking environment. This process reaches far into the Greek texts, to the level of the individual words used by the Evangelists. With careful evaluation and comparison of the Greek texts of the three synoptic writers, verse by verse, word by word, one can often see that a piece here is smoother Greek, or a piece there is more Semitic-like Greek. One might see that phrase A could have produced phrase B, but not the other way around. Such evaluation deals with accumulated probabilities, not certainties. Nevertheless, it is dealing with real data, not hypothetical sources. One who is skilled in biblical and mishnaic Hebrew, and first-century Greek, can, in this manner, make good progress in sorting out the data.

Trying to explain what we see in the synoptic texts leads to theorizing about sources. If one finds a roof, one is inclined, naturally, to theorize about what supported it. By all means, take the theories with a grain of salt! We do in Jerusalem — even our own.

The theory (literary conclusions) is like wrapping paper around the present. The content and the methodology constitute what is truly significant, but many only see our wrapping paper. When Jerusalem School scholars look at any one saying or story, we do not assume de facto that Luke's text is preferable because, in our opinion, he wrote first. In other words, we resist the temptation of granting special status to Luke's Gospel because it was written first — a habit of too many Markan priorists with Mark's Gospel. Time and again we find wording, particularly in Matthew's Gospel, that is more authentic, that is, less edited, than in Luke's and/or Mark's, even though we view Matthew as having written after Luke and Mark. This helps in seeing more clearly why methodology is of greater import than theory.

Remain cautious about accepting literary theories, but if you want to study the Gospels' words at their most reliable level, then there is no escape from a methodology that includes an advanced knowledge of Greek and the highest knowledge of biblical and mishnaic Hebrew. (You will need Aramaic, too, though it is less significant.) Because of the academic split between classical Greek studies and mishnaic Hebrew studies, such a comprehensive methodology is rarely found in the halls of New Testament academia. Only by demanding

expertise in both disciplines will a new generation of Christian scholars emerge with the required skills to sift more surefootedly through so many conflicting opinions on the Gospels being offered today.

■ The Numbers Game: Bible Codes

I have two questions, the first of which concerns the genealogy in Matthew. Dr. Lindsey said that Matthew's genealogy is quite Hebraic, and that much of the Gospels was taken from material translated from the Hebrew. I am convinced, but wonder how Matthew 1:1-11 was written in Greek with such perfect mathematical symmetry. In these eleven verses, there are seven substantive nouns, 35 (7 x 5) names, seven other words, and a total of 49 (7 x 7) words in the vocabulary. In the 35 names there are 196 (14 x 14) letters, and in the three women's names there is a total of fourteen letters. And of course, I will add that the evangelist built into his genealogy a pattern based on fourteen generations. Could that have resulted from a translation from the Hebrew? Or was it divinely or humanly altered to create such a pattern, and if so, for what reason?

The second question relates to *The New Testament in the Original Greek* by Westcott and Hort (1881). G. A. Riplinger in her book *New Age Bible Versions* gives information concerning Westcott and Hort which casts doubt on the authenticity of their work. The omissions, based on the Nestle-Aland Greek New Testament and the United Bible Societies' text (3rd ed.), found in the margin of my *NKJV* do seem to show a pattern that could reflect a theological bias. Moreover, these omissions seem to conflict with the abundance of mathematical patterns in the Hebrew of the Old Testament and the Greek of the New Testament. Note particularly the numerical patterns in Genesis 1:1 – seven words, 28 letters, and the addition of the gematria of various words yielding 777, 888 and 999. The patterns in Proverbs and Ecclesiastes are also remarkable.

Ted Hesser
Copper Center, Alaska
U.S.A.

Randall Butth responds:

Biblical writers infrequently consciously used numerical patterns or codes in their compositions. As you mention, Matthew himself structured his genealogy around a repeating pattern of 14 generations. Gematria – playing with the numerical value of words in Hebrew or Greek – is, however, distracting at best. The prophets communicated their message in a manner which they expected their audiences to understand. Men of old penned the books of the Bible so that their contents would be understood.

In the past, many have tried to use gematria as proof of the Bible's perfection. In our day, newcomers repeat the efforts of others despite the fact that such an exercise runs up against serious objections. First of all, number patterns like the ones identified in your letter are selected with a certain subjectivity. For example, assigning a numerical value to each letter of each word in Genesis 1:1 and, then, totaling the numerical value of each word yields the following series: 913, 203, 86, 401, 395, 407 and 296. I do not see a divine message in these numbers. Ah, but the content! "In the beginning God created heaven and earth."

The Matthean example also serves well for showing how selective subjectivity is at work to "produce" a pattern. Why were the verbs not counted in your selection? There are 27 (3 x 9). Why was verse 11's "Babylon" chosen as a break? A more natural break in Matthew's list is verse 1:6b: "...fathered David the king." For comparison, the statistics for verses 1-6 are: 90 words (that is 2 x 3 x 3 x 5, and the factors add up to 13!), 6 substantive nouns, 34 names (2 x 17), 21 different names, excluding repeated names (3 x 7), 15 conjunctions (3 x 5), 19 articles, 3 prepositions, and so on. Within any section of text, one may define and find a multitude of things. By necessity, assigning numerical values will produce numbers, and by necessity, numbers will frequently be multiples of 3, 7, etc. A person only needs to keep counting different subsets until a pattern of sevens, or another auspicious number, emerges. Once it does, the "decoder" then moves on to another text and repeats the procedure.

Regarding Westcott and Hort, a gentle warning to be careful of "ad hominem" arguments is in order. What is an "ad hominem" argument? For example, theory A is associated with person B. Person B is alleged to be a bad person by person C. Therefore, theory A is suspect, or worse.

A better question would be: Is theory A sound? If so, fine.

Today's published New Testament Greek texts are based on a sifting of manuscript evidence. They happen to line up closely with Westcott and Hort's text produced in the last century. This may be taken as a compliment to Westcott and Hort's critical acumen. They had to make textual decisions based on less evidence than is available today, yet they were able to reach many of the same conclusions that twentieth century textual critics have reached.

■ The King James' Text Debate

Have you read a book called *New Age Bible Versions* by Gail Riplinger? She denounces a large number of Bible translations (RSV, NIV, NASB, etc.) as being rather too accommodating towards New Age philosophies. She also criticises the Greek texts on which these translations are based, including Nestle, Westcott and Hort, UBS 3 and 4, and Codices Vaticanus and Sinaiticus.

She claims that the only reliable translation of the Bible is the *King James Version*, which is based on the Textus Receptus. She considers this to be the most reliable Greek text because it was compiled from a large number of documents, mostly of Byzantine origin, that were substantially in agreement with each other and are therefore faithful copies made from a common source. The idea is that there is safety in a large number of manuscript witnesses that agree with each other.

Regarding Codices Vaticanus and Sinaiticus, the story of their history is something like this: The Roman emperor Constantine was concerned that his empire was divided into two distinct groups, Christians and pagans. They could not agree with each other about anything. So, he commissioned Eusebius to produce a Greek New Testament that would suit both groups, to try and bring them together. Fifty copies of this text were made, and some of these copies were sent to Alexandria where they were further corrupted by Origen, a Gnostic philosopher. The only two surviving copies of this corrupt text are the Vaticanus and

Sinaiticus manuscripts [dating from the 4th century A.D.].

Have you heard of this story, and do you think it could possibly be true?

Mike Gascoigne
Camberley, Surrey
England

Randall Buth responds:

Your query is both easy and difficult to answer. It is easy because the "majority text" theory that Riplinger would support is basically a "falsified" theory. The Textus Receptus theory argues that the text of the church throughout the ages was the "majority text." Unfortunately, the early church fathers did not know of such a text. While most individual readings associated with the "majority text" can be found in an old source somewhere, they were never assembled together in one textual tradition until after Eusebius' time. So the early church fathers effectively falsify the theory. The "majority text" did not exist in the time of the ante-Nicene fathers and, therefore, cannot be as old as Riplinger would like it to be.

On the positive side, it should be pointed out that there exist early examples of a text like Codex Vaticanus, the best single extant text of the New Testament. A gospel papyrus, designated P⁷⁵, shows that a Vaticanus-type text already existed in 200 A.D.

Now for the difficult part: allusions to a "conspiracy theory" of the New Testament text. Some of this is simply shmutz – Hebrew for "nonsense, baloney." From a chronological point of view, the story about Origen lacks all credibility, since he lived in the century before Eusebius. The story about Eusebius is a weaving together of history and fantasy. JP is not the right forum to unravel this. Sadly, a non-specialist reading Riplinger's New Age Bible Versions runs the risk of concluding that a "conspiracy theory" sounds plausible. For the non-specialist, her book cannot be recommended. A specialist might read the book out of curiosity, though at the risk of wasting precious time.

"HAS BETHSAIDA FINALLY BEEN FOUND?"

■ Mendel Got It Straight!

Mendel Nun asserts that in 30 C.E. Beth-

saida was renamed Julius in honor of the wife of Augustus, the mother of Tiberius. Josephus, however, said it was renamed after Julia, the daughter of Augustus.

Viewers of the PBS series "I Claudius" will be certain that Josephus was correct, and Nun is wrong. They will know that years earlier Tiberius wanted to marry Augustus' daughter Julia in order to guarantee he would succeed Augustus. (Julia, however, was eventually banished by her father for extreme immorality, and she never married Tiberius.) Viewers of the series also will know that Augustus' second wife, the mother of Tiberius, was the scheming Livia, not Julia. They, however, will be wrong! It is the incomparable Mendel Nun, not Josephus, who got the story straight.

Encyclopaedia Britannica notes, "Livia Drusilla (58 B.C.–A.D. 29), wife of the Roman emperor Augustus and after his death called Julia Augusta...." Thus, later in life, Livia was also called Julia. She died in 29 A.D., and one year later Bethsaida was renamed after the emperor Tiberius' just deceased mother.

James W. Fox
Houston
Texas
U.S.A.

ISSUE 48 "SIX STONE WATER JARS"

■ We Are the Pots; Jesus Is the Stone!

I am intrigued by the water pots. Jesus is the rock of our Salvation, and as the stone, cannot be made impure. We are made of clay, and like pottery, once impure, must be broken and discarded. God is the potter; we are the clay. Jesus is not only the stone, but the living water contained in the water pots. In order to bring us the living water, Jesus (the stone) had to be emptied of His glory (hollowed out), and the top of the water pot was crowned with a wooden lid, just as Jesus was crowned with a crown of thorns. This ties it all back to the curse in Genesis, where man's curse is to work by the sweat

of his brow, and the land would bear thorns – the judgment for sin which Jesus took to the cross. The crowning achievement of the stone while on earth was to take the judgment of the world, the crown of thorns, to the cross. Likewise, the stone water pots were crowned with a wooden lid.

Michael M. Duggan
(Letter received via email)

Your creative treatment of the stone water jars and Jesus is a fascinating synthesis of the archaeological data and Christian theological conclusions about Jesus' death on the cross. Nevertheless, JP encourages its readers to refrain from viewing Jesus' life, ministry and teachings through an allegorical prism. One of the consequences of allegorically interpreting Jesus' life, ministry and teachings is a blurring of his unique place in a specific social, cultural and linguistic context within history. While your Jesus-Stone Jar allegorization relies on accurate archaeological information, it subjects the text to an exegetical method with which I rarely feel comfortable. I recommend that when studying, teaching, preaching, or devotionally reading the Bible, Christians resort sparingly to allegorization. Based on the first three Gospels, Jesus did not allegorize Scripture, and Paul did so rarely (e.g., Gal. 4:21–31). – JF

JERUSALEM PERSPECTIVE

welcomes letters, faxes and email messages to the Editor. We will use this column to share as many of our readers' comments, queries and requests as possible.

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Correspondence may be edited
for clarity or space.



Walk after Me!

by Dwight A. Pryor

Sharing personal insights from his own spiritual journey and his study of the Scriptures, a respected Christian Bible teacher reflects on the life of Jesus for Christian readers of JERUSALEM PERSPECTIVE.

Do we as Christians take seriously “the *man* Christ Jesus” (1 Tim. 2:5)? If we did, how would it change our perspective?

Certainly our faith is based on the consistent New Testament witness to the sacrificial significance of Jesus’ death, burial and resurrection. For example, “He was delivered over to death for our sins and was raised to life for our justification” (Rom. 4:25, *NIV*). But what about the three years of his teaching ministry as a sage prior to his atoning death? Should that not also be important to us?

Apparently not, if we are to judge by the essentials of apostolic faith as defined in early church creeds. Typically these creeds skip from Jesus’ supernatural origins to his sacrificial death. The Apostles’ Creed, for instance, emphasizes that Jesus Christ, the “Son of God, was born of the Holy Spirit and the Virgin Mary, was crucified in the days of Pontius Pilate, and died, and rose from the grave....” What about the events between his birth and death? Are not his teachings fundamental to our faith, too?

I suggest that they are, and indeed must be, for our faith to be authentically Christian. The New Testament bids us to

a balanced view in this – to faith *in* Jesus as well as to the faithfulness *of* Jesus. We confess, “In accordance with the Scriptures, Messiah died for our sins” (1 Cor. 15:3). Let us also affirm that prior to his death Jesus devoted himself to teaching those very Scriptures, so that his disciples, myself included, might live in a manner that sanctifies God. If we are to do justice to “the *man* Christ Jesus,” our affirmation of his lordship and our obedience to his teachings are equally essential.

The pioneering research of Dr. Robert Lindsey and Prof. David Flusser has helped us to see Jesus the man with new eyes and a renewed appreciation for the Jewish context of his teachings. This is a vital emphasis and needed corrective for many in the Church. Jesus lived as an observant Jew and operated fully within the culture, traditions and worldviews of Second Temple Judaism. The Scriptures of Israel defined his identity, charted the course of his ministry, and served as an inspired source for his teachings. The sages of Israel bequeathed to him a rich legacy of learning, wisdom and interpretative tools with which to explicate and illuminate the Torah, the Prophets and the Writings.

The Jewish *rav* (teacher) Yeshua (Jesus) devoted himself to fulfilling the Great Commission of his day: “Raise up many disciples” (Mishnah, Avot 1:1). This prime directive had flown as the banner of the sages since the time of Ezra. Its inspiration, however, may be found in the very nature of the Torah and the character of the Giver of Torah, the God of Israel – the Teacher of Israel. Out of his abounding grace, his *Hesed*, he gave Israel the Torah, the guidance and direction of a loving Father teaching his children. At Sinai the LORD God came down in his glory and taught his disciple Moses the words of life in the Torah.

As a teacher of Israel, therefore, Jesus emulated his heavenly Father! He taught his audiences Torah and made many *talmidim* (disciples). Teaching was his passion, raising up disciples, his priority, and the good news of God’s Kingdom, his proclamation. “*Lech attarai!*” was Jesus’ most compelling command to those whose hearts resonated to his teaching. “Follow me!” or literally, “Walk after me!” was an invitation to learn of Jesus, to spend time with him and to be transformed into his likeness.

Eternal life is a gift, discipleship a

process. Discipleship takes time, obedience, discipline and commitment. We must "grow in the grace and the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18). We must dedicate ourselves afresh to being obedient disciples of our Master and Teacher, Jesus – even when his commandments require much of us. For example:

When you put on a dinner, don't invite your close friends, your family, your relatives, and your wealthy neighbors. They'll probably return the favor and you'll have been paid back. Instead invite the poor, the crippled, the lame, and the blind. You'll be glad you did because, when the resurrection of the good takes place, you'll be repaid (Lk. 14:12–14; Templeton version)

Jesus' final words to his followers were consistent with the focus of his life: "In your going, make disciples...teaching them to obey everything I have commanded you" (Mt. 28:19–20). The Great Commission, then, is simply a mandate to carry on with Jesus' task of disciple-making. We Christians can do no better, and certainly must do no less, than to imitate him.

Jesus of Nazareth came that we might have the fullness of God-intended, Word-directed and Spirit-empowered life. Let every Christian, then, take "the *man* Christ Jesus" more seriously by dedicating ourselves with unprecedented vigor to the study, observance and teaching of his message. Let us hear afresh and respond anew to his call: "Walk after me!" **JP**

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The Jerusalem School of Synoptic Research, a consortium of Jewish and Christian scholars, was chartered in 1985 as an Israeli nonprofit scientific and educational organization dedicated to understanding better the Synoptic Gospels (Matthew, Mark and Luke), and to rethinking the Synoptic Problem. Examining the Synoptic Gospels within the context of the languages, land and culture in which Jesus lived, this Jewish-Christian collaboration is unique and unprecedented historically. For the first time in history, Christian scholars fluent in Hebrew and living in Israel are collaborating with Jewish scholars to examine Jesus' sayings from a Jewish and Hebraic perspective. The results of this research confirms that Jesus was an organic part of the diverse social and religious landscape of Second Temple-period Judaism. He, like other Jewish sages of his time, taught in Hebrew and used specialized methods to teach foundational Jewish theological concepts such as God's abundant grace. Jesus' teaching was revolutionary in certain aspects, particularly in three areas: his radical interpretation of the biblical commandment of mutual love; his call for a new morality; his idea of the Kingdom of Heaven (David Flusser, *Jesus*, p. 81).

It is customary in Israel to call the supporters of a research organization or educational institution "Friends." For example, supporters of the Hebrew University are called "Friends of the Hebrew University." The Jerusalem School's supporters are called "Friends of the Jerusalem School." These Friends help finance the study of Jesus' words undertaken by scholars of the Jerusalem School. Their contributions aid in the exploration of Jesus' biography by encouraging research projects, publication of new discoveries, and the creation of educational outreach programs.

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THE SYNAGOGUE THE CENTURION BUILT

by Shmuel Safrai



The third Evangelist recorded in the seventh chapter of his Gospel a story about Jesus, the Jewish elders of Capernaum, a Roman centurion and their affable relations. From rabbinic texts and other literary sources like the New Testament, we know that despite years of suffering brought upon the Jewish people by their Roman overlords, there were instances when Jew and Roman behaved amicably toward one another. Luke 7:1–10 stands out as one such episode.

Once while Jesus was visiting Capernaum, a centurion sent a delegation of Jewish elders to him with a request to come and heal a dying slave. As part of an appeal to persuade Jesus to accept the centurion's request, the elders said, "He is worthy to have you do this for him, for...he built us our synagogue" (Lk. 7:4–5, *RSV*).



Ruins of the third-century C.E. synagogue of Capernaum on the Sea of Galilee's north shore.
(Courtesy of the Israel Government Press Office)

Opposite: Tombstone of Marcus Favonius Facilis, a Roman centurion of the 20th Legion (*Legio XX Valeria Victrix*), who was stationed in Britain.
(Courtesy of Museo della Civiltà Romana, Rome)

In this short article, I simply want to ask, would a Roman officer have had the means to finance the construction of a synagogue in the lakeshore town of Capernaum? To answer this question adequately, two issues must be addressed: 1) the Roman officer's socio-economic class, and 2) the relative cost of building a synagogue in the first century C.E.

The centurion of Luke's story had served in Rome's army probably during the reign of Augustus or Tiberius, or both. Accordingly, he was now at liberty to enjoy the

benefits of his military pension, which almost certainly included a large tract of fertile, Galilean farmland. The Roman government's policy of giving confiscated farmland to war veterans is well-documented in the ancient sources. For example, Josephus recorded the following incident in his history of the first Jewish revolt (*War* 7:216–217, Loeb ed.):

About the same time Caesar sent instructions to Bassus and Laberius Maximus, the procurator, to farm out all Jewish territory. For he founded no city there,

reserving the country as his private property, except that he did assign to eight hundred veterans discharged from the army a place for habitation called Emmaus, distant thirty furlongs [about 3.5 miles] from Jerusalem.

This Emmaus is probably the same village that Luke mentioned toward the end of his Gospel. In Hebrew called *ha-Motsa*, meaning “the spring,” Emmaus benefited from an abundant supply of water that nourished vineyards and lush groves of almonds, figs, olives and pomegranates. After the settlement of Roman army veterans, *ha-Motsa* (in Hebrew) or Emmaus (in Greek) assumed the Latin name Colonia,* recalling the colonization of the village by the soldiers.

Serving as a Roman officer in the early part of the first century C.E., the centurion almost certainly belonged to an aristocratic family. Descending from a noble pedigree meant being born into some measure of affluence. Thus, in all probability, to his family’s “old money,” the centurion was adding new wealth derived from the farmland that had been given to him as compensation for military service. Tapping one or both of these sources, the centurion could have underwritten the building project.

Archaeologists have unearthed in the land of Israel the ruins of synagogues dating from the Byzantine period. These impressive buildings were built of beautifully dressed stones. Capernaum itself once boasted a large monumental synagogue constructed of delicately carved white limestone, which had been transported from distant quarries. Yet, below the limestone ruins lie the foundations of a more modest building. These foundations, made of local basalt stone, may be vestiges of the synagogue that the centurion built.

First-century synagogues have been identified only at Herodion, Masada and Gamla.** They were smaller and less ornamental than their Byzantine counterparts. Thus, we must avoid the mistake of projecting the size and grandeur of fourth and fifth-century synagogues back onto the synagogues of the first century. Synagogues about which we read in the Gospels, such as the ones in Capernaum and Nazareth, were modest in size and decor.

The sketch that I have offered here of this centurion’s financial portfolio would apply as well to a second centurion mentioned by Luke in his Acts of the Apostles. Stationed at the Roman stronghold and seaport of Caesarea, Cornelius, who seems to have been still serving as an active Roman officer, saw an angel in a vision. Luke described the scene in this manner:

At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort, a devout man who feared God with all his household, gave alms liberally to the people, and prayed constantly to God. About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, “Cornelius...your prayers and your alms have ascended as a memorial before God.” (Acts 10:1–4, RSV)

Like the centurion at Capernaum, Cornelius, too, loved the Jewish people and their faith, and had acquired a reputation for generosity. Moreover, the feelings between both parties were mutual. The Jewish people esteemed both of these kind Roman officers (cf. Lk. 7:4; Acts 10:22).

I suspect that these two centurions had ample means to be generous, which in the former case found expression in the building of a synagogue, and in the later, in the giving of many alms.

Having addressed our question, I will return Luke 7:1–10 back into the hands of the reader, so that he or she may read afresh the story and savor one of the most heart-warming episodes from Jewish history depicting friendly relations between Jews and non-Jews. **JP**

*Sukkah 4:5 in the Mishnah speaks of the annual event of bringing willow branches from Motsa to the Temple during the Festival of Tabernacles. The Jerusalem Talmud, completed about the end of the fourth century C.E., in an effort to avoid confusion, explicitly identifies Motsa with Colonia (Sukkah 54b, chpt. 4).

**Archaeologists remain divided over dating the remains of the synagogue at Gamla. Most identify the ruins as dating from the first century C.E. The Theodotos Inscription once adorned a first-century synagogue in Jerusalem. Archaeologists have found no other remains of the Theodotos synagogue. Interestingly, some scholars have suggested that the Theodotos and Freedmen synagogues (Acts 6:9) are in reality one and the same. (For a photograph of the Theodotos Inscription and an English translation of the inscription’s text, see JP 22 [Sept./Oct. 1989], 5.)

For further reading:

Shmuel Safrai, “The Centurion and the Synagogue,” *Jerusalem Perspective* 24 (Jan./Feb. 1990), 3–5.

_____, “The Relations between the Roman Army and the Jews of Eretz Yisrael after the Destruction of the Second Temple” in *Roman Frontier Studies 1967: The Proceedings of the Seventh International Congress Held in Tel-Aviv (1971)*, pp. 224–228.



Noun Chains in the Gospels

by David Bivin

Cats are a salient feature of Jerusalem's scenery. Throughout the city, one can find them napping in gardens, reposing on lofty ledges, or slinking along the streets in search of their next meal. A pedestrian, walking past a trash bin, may be startled as several cats leap out. Likewise, Hebraisms in the Synoptic Gospels are as ubiquitous as cats in Jerusalem. While perusing the Gospels, the informed reader may be startled, too, as Hebrew idioms leap out from both the Greek texts and their English translations.

Hebrew's Limited Inventory of Adjectives

Compared to Greek and English, Hebrew has few adjectives. As noted in the previous "Cats in Jerusalem" column (*JP* 52, pp. 14–15), one way Hebrew overcomes this scarcity of adjectives is by linking two nouns with the conjunction "and." Grammarians call this usage "hendiadys," two terms connected by "and" forming a unit in which one member is used to qualify the other.

The Hebrew language developed a second way of overcoming its limited inventory of adjectives: the construct state.* This grammatical structure is sim-

ilar to hendiadys in that two nouns are juxtaposed. In contrast to hendiadys, where two nouns are linked together by the conjunction "and," construct state nouns have no connective between them. They stand in a relationship of possession: the first of the nouns is possessed

by the second. "House-family," for instance, is understood in Hebrew to mean "house of a family," that is, "a family's house."

Hebrew prefers to link nouns where Greek or English would use a noun plus modifying adjective. For example: English speakers say "false prophet," the adjective



ARND BRONKHORST



“false” modifying the noun “prophet.” Hebrew speakers, however, say “prophet-lie.” Lying epitomizes the character of such a prophet; therefore, he or she is “a prophet (of) a lie.” The word “of,” the link between the two nouns, does not appear in Hebrew; it is implied. Thus, when translating to English, one must supply the “of.”

Construct State in the Gospels

Examples of construct state abound in the Gospels. In Matthew 10:5 we find the

expression “roads [literally, ‘road’] of the Gentiles,” and its parallel, “cities [literally, ‘city’] of the Samaritans.” An English speaker would be more apt to say “Gentile roads” and “Samaritan cities.”

Other noun-plus-noun expressions found in the Gospels include: “the furnace of the fire” (Mt. 13:50); “a storm of wind” (Lk. 8:23); “the Kingdom of Heaven” (Mt. 13:31; 19:14; 19:23); “the poor of spirit” (Mt. 5:3); “the clean of heart” (Mt. 5:8); “the grass of the field” (Mt. 6:30); “the lilies of the field” (Mt. 6:28); and, “the birds of the sky” (Mt. 6:26; 8:20). This last example, “the birds of the sky,” also illustrates how superfluous the

second noun of the construct state may be in English. “Birds of the sky” is not meant to distinguish birds that fly from another class of birds that cannot. Where else do birds fly, but in the sky? The expression represents simply an idiomatic, Hebraic way of saying “birds.”

The frequency of noun chains indicates that an oral or written Hebrew tradition underlies the Greek texts of Matthew, Mark and Luke. Indeed, noun chains, along with other types of Hebraisms in the Synoptic Gospels, are so numerous, one would not be amiss to assert they are as ubiquitous as cats in Jerusalem. **JP**

While the number of Hebraisms in the Gospels cannot be changed, you can help reduce the number of cats in Jerusalem!

Neglected, unwanted cats and kittens may be found throughout Jerusalem. Used to control rodents, cats have become a problem as acute as the one they were intended to solve. Happily, Tova Saul has taken an interest in their plight. She has adopted over a dozen cats and feeds countless others along the streets of the Old City. JERUSALEM PERSPECTIVE offers its readers the opportunity to do a mitzvah by adopting a homeless cat or kitten from Jerusalem. Tova will ensure that each animal has a rabies and general health certificate from a veterinarian before placing it in a pet carrier and delivering it to Ben-Gurion International Airport for air delivery. Veterinary and delivery costs will vary depending on the age and gender of the cat, its final destination, and whether or not it is accompanied by a ticketed passenger. For further details, please write or email: Ms. Tova Saul, 5 Hashofar St., Old City, 97500 Jerusalem, Israel (Cats@JerusalemPerspective.com).

Examples of Construct State in the Gospels

REFERENCE	GREEK WITH TRANSLITERATION	HEBREW RECONSTRUCTION WITH TRANSLITERATION	LITERAL TRANSLATION OF GREEK	KING JAMES VERSION	NEW INTERNATIONAL VERSION	RENDERING BASED ON HEBREW UNDERSTANDING
Mt. 10:5	ὁδὸν ἐθνῶν (<i>hodon ethnon</i>)	דֶּרֶךְ הַגּוֹיִם (<i>derech hagoyim</i>)	way of Gentiles	the way of the Gentiles	the Gentiles	Gentile roads
Mt. 10:5	πόλιν Σαμαριτῶν (<i>polin Samariton</i>)	עִיר הַחֲשֹׁמְרוֹנִים (<i>ir hashomronim</i>)	city of Samaritans	any city of the Samaritans	any town of the Samaritans	Samaritan villages
Mt. 13:50	τὴν κάμινον τοῦ πυρός (<i>ten kaminon tou pyros</i>)	תַּנּוּר הָאֵשׁ (<i>tanur ha'esh</i>)	the furnace of the fire	the furnace of fire	the fiery furnace	a fiery furnace
Lk. 8:23	λαίλαψ ἀνέμου (<i>lailaps anemou</i>)	רוּחַ סעָרָה (<i>ruah se'arah</i>)	a storm of wind	a storm of wind	a squall	windstorm, storm
Mt. 13:31; 19:14; 19:23	ἡ βασιλεία τῶν οὐρανῶν (<i>he basileia ton ouranon</i>)	מַלְכוּת שָׁמַיִם (<i>malchut shamayim</i>)	the kingdom of the heavens	the kingdom of heaven	the kingdom of heaven	God's Rule
Mt. 5:3	οἱ πτωχοὶ τῷ πνεύματι (<i>hoi ptochoi to pneumatī</i>)	אֲנִיָּה רוּחַ (<i>aniye ruah</i>)	the poor in the spirit	the poor in spirit	the poor in spirit	the spiritually down-and-out, the spiritually bankrupt
Mt. 5:8	οἱ καθαροὶ τῇ καρδίᾳ (<i>hoi katharoi te kardia</i>)	בָּרֵךְ לֵבָב (<i>bare levav</i>)	the clean in the heart	the pure in heart	the pure in heart	the utterly sincere (in their desire for God)
Mt. 6:30	τὸν χόρτον τοῦ ἀγροῦ (<i>ton chorton tou agrou</i>)	צִיץ הַשָּׂדֶה (<i>tsits hasadeh</i>) or עֵשֶׂב הַשָּׂדֶה (<i>esev hasadeh</i>)	the grass of the field	the grass of the field	the grass of the field	wild grass
Mt. 6:28	τὰ κρίνα τοῦ ἀγροῦ (<i>ta krina tou agrou</i>)	שׁוֹשַׁנֵּי הַשָּׂדֶה (<i>shoshane hasadeh</i>)	the lilies of the field	the lilies of the field	the lilies of the field	wild flowers
Mt. 6:26; 8:20	τὰ πετεινὰ τοῦ οὐρανοῦ (<i>ta peteina tou ouranou</i>)	טִּסְפוֹת שָׁמַיִם (<i>of hashamayim</i>) or טִּסְפוֹת שָׁמַיִם (<i>tsipor shamayim</i>)	the birds of the heaven	the fowls of the air; the birds of the air (8:20)	the birds of the air; birds of the air (8:20)	birds

*Please mark in your Bible each Hebraism that appears in this column, perhaps with a highlighter. In time, as you identify more and more Hebraisms in the texts of Matthew, Mark and Luke, you will see the gravity of the evidence for assuming a Hebrew tradition behind the Synoptic Gospels.

A NEW PORTRAIT OF

BY DAVID FLUSSER

A COIN MINTED IN 56–57 C.E. BEARS THE PORTRAIT OF SALOME, DAUGHTER OF HERODIAS, THE INFAMOUS WIFE OF HEROD ANTIPAS. ONLY TWO COPIES OF THIS COIN, BOTH QUITE WORN, HAVE BEEN PUBLISHED TO DATE. RECENTLY, HOWEVER, A THIRD HAS COME TO LIGHT — WITH A NEAR-PERFECT IMAGE OF SALOME! IT IS PUBLISHED HERE FOR THE FIRST TIME.



Salome's image has been obscured and marred due to the personas created for her by writers of the past 150 years. Salome is famous for the part she played in the execution of John the Baptist. Since 1863, she has been depicted in books and films as morally depraved. Diligent research reveals, however, that the real Salome is much different than popular portrayals.

The paradoxes begin with the fact that her name does not appear in the Gospels. We know her name from Josephus' account of the story (*Antiq.* 18:136–137) and from the coin that bears her portrait — incidentally, hers is the only portrait of a person mentioned in the Gospels. Another paradox is the distortion of her story in modern literature and art.¹

THE SALOME STORY THROUGH THE PENS OF MATTHEW AND MARK

Herod Antipas saw in John the Baptist and his movement a potential threat to his rule.² In order to eliminate the threat, John “was brought in chains to Machaerus [Antipas' fortress on the eastern side of the Dead Sea]...and put to death there” (*Antiq.* 18:119). Matthew 14:3–12 and Mark 6:17–29 provide additional details of John's execution. Although Mark influences Matthew, the Matthean report also contains information obtained from another, better source. Mark 6:17 mistakenly identifies

SALOME

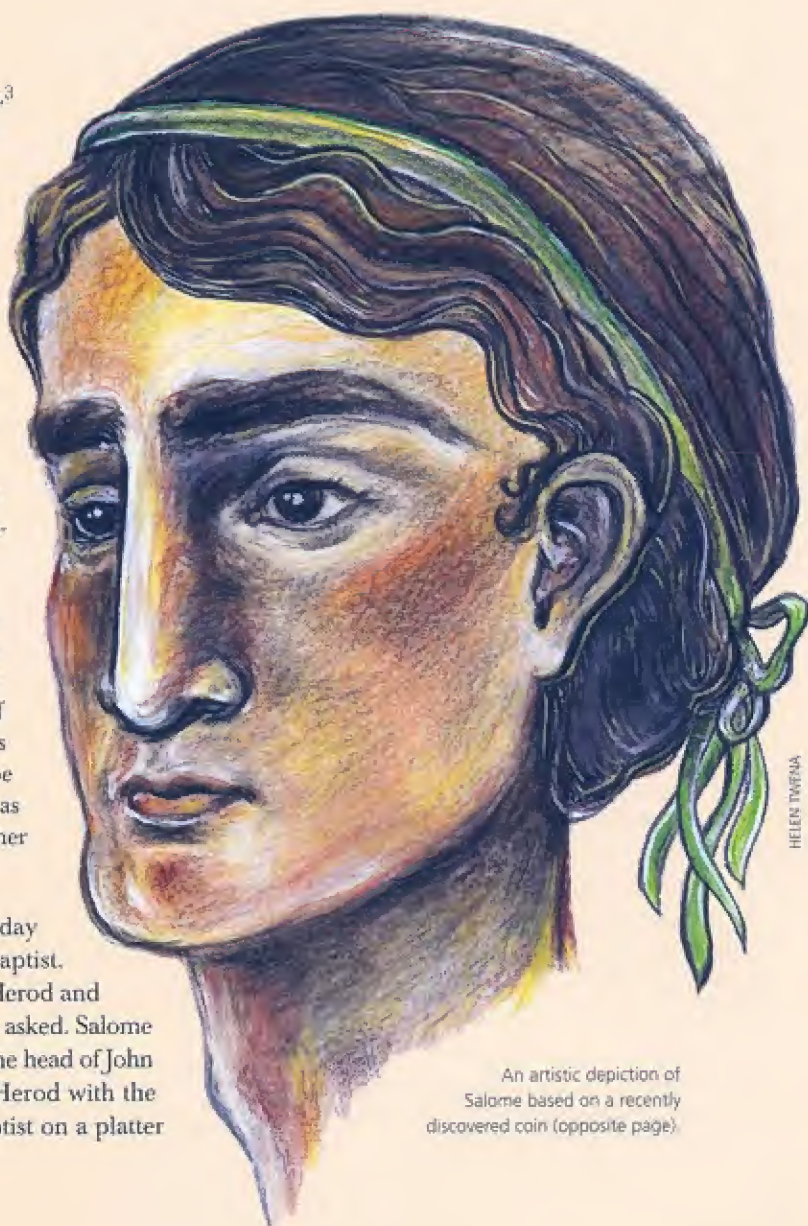
the first husband of Herodias, Salome's father, as Philip.³ Perhaps the error arose from the fact that Philip was the name of Salome's first husband.

Mark inserts a fascinating detail about Antipas (Mk. 7:19-20): Herodias wanted to kill John, but Herod feared John and protected him knowing him to be a righteous and holy man. When Herod heard John, he was greatly puzzled, yet he liked to listen to him. According to Matthew 14:5, the situation is simple and more plausible: Herod wanted to kill John, but was afraid of the people because they considered John to be a prophet.⁴ Matthew's words match the attitude of Antipas that Josephus describes.

The anecdote about Salome's dance is nearly identical in Matthew and the longer Markan account.⁵ Let us consider Matthew's version:

On Herod's birthday the daughter of Herodias danced for them and pleased Herod so much that he promised with an oath to give her whatever she asked. Prompted by her mother, she said, "Give me here on a platter the head of John the Baptist." The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted and had John beheaded in the prison. His head was brought on a platter and given to the girl, who carried it to her mother. (Mt. 14:6-11, *NIV*)

Mark tells the story in this way: Herod Antipas' birthday offered Herodias a good opportunity to get rid of the Baptist. During the celebration, her daughter Salome danced for Herod and his guests and Herod promised to give the girl whatever she asked. Salome went out⁶ and said to her mother, "What shall I ask for?" "The head of John the Baptist," she answered. At once the girl returned to Herod with the request: "I want you to give me the head of John the Baptist on a platter



An artistic depiction of Salome based on a recently discovered coin (opposite page).



A coin of the Kingdom of Lesser Armenia, minted in 56–57 C.E. The bust of **King Aristobulus**, son of Herod of Chalcis and second husband of Salome, adorns the obverse, or front, of the coin. The king wears a diadem on his head. The Greek inscription reads, ΒΑΣΙΛΕΥΣ ΑΡΙΣΤΟΒΟΥΛΟΥ ΕΤ Γ' (Basileus Aristoboulou Et Gamma). [A coin] of King Aristobulus, Year 3). On the reverse, or back, of the coin (see p. 18) is the bust of Queen Salome. Also crowned with a diadem, the queen is encircled by an inscription that reads, ΒΑΣΙΛΙΣΣΗ ΣΑΛΩΜΗΣ (Basilisses Salomes, [A coin] of Queen Salome). (Abraham Sofaer Collection, Palo Alto, California)



A second coin of **Aristobulus**, minted in 70–71 C.E. in Lesser Armenia. Here we see the bust of an older king. The inscription reads, ΒΑΣΙΛΕΥΣ ΑΡΙΣΤΟΒΟΥΛΟΥ ΕΤ ΙΖ' (Basileus Aristoboulou Et Iota Zeta), [A coin] of King Aristobulus, Year 17). Queen Salome does not appear on the reverse of this coin. (Abraham Sofaer Collection, Palo Alto, California)

right now." Herod gave orders to carry out the girl's request. The head of John the Baptist was brought to her, and she gave it to her mother.

SALOME'S PERSONA IN IMAGINATIVE FICTION

Since the second half of the nineteenth century, famous fictional treatments of the Gospel narrative have diminished our grasp of Salome's character – and the facts of the original story.⁷ The story is easy to sensationalize: a ruler's scheming wife dupes her unsuspecting young daughter. A similar incident could have taken place within the courts of a contemporary Roman emperor or, in our times, in the company of communist or other dictators.

The distortions began in 1863 with the biography of Jesus written by Ernest Renan, a Frenchman. He imagined that Salome was as morally depraved as her mother, Herodias, and assumed that the girl's dance was erotic. In 1877, Renan's

personal friend, Gustave Flaubert, composed a short story about Herodias in which the erotic element became even more pronounced. The treatment is colored, no doubt, by Flaubert's very real affair with a belly dancer in Egypt.

Later, author Oscar Wilde portrayed Antipas' stepdaughter as dark and perverse. In 1893 he wrote "Salome," a tragedy, in French. The work was translated into English by Lord Alfred Douglas, the same man who lured Wilde into a homosexual relationship. In Wilde's play, Salome falls in love with the Baptist, but succeeds in kissing his lips only after John is beheaded. Then, in 1905 Richard Strauss composed his opera "Salome" based on Wilde's play.

HISTORICAL DIFFICULTIES FURTHER CLOUD THE PICTURE

The historical details of the life of Salome are also problematic (see Jose-

phus, *Antiq.* 18:136–137). Today, some scholars accept the view that Salome was about nineteen years old at the time of her dance before Antipas in approximately 29 C.E.⁸ However, her actions in the Gospel accounts indicate a significantly younger age, that of a girl of twelve or less.⁹ A nineteen-year-old probably would not have run to her mother for instructions.¹⁰ Moreover, both Mark and Matthew refer to Salome as a *korasion*, a young girl (Mk. 6:22, 28; Mt. 14:11). Note that Jairus' daughter, called *korasion* by Matthew and Mark (Mk. 5:41, 42; Mt. 9:24, 25), is, according to Luke 8:42, a child of twelve.

Some time after her famous dance, Salome married Philip, the tetrarch of Trachonitis, son of Herod the Great, who was likely many years her senior. It was Philip who enlarged the city of Paneas at the foot of Mt. Hermon and renamed it Caesarea in honor of the Roman emperor Tiberius (*Antiq.* 18:28). Since there already existed a city on the Mediter-



The bust of **Herod of Chalcis**, brother of Agrippa I and father of Aristobulus of Lesser Armenia, on a coin minted in Chalcis in 43–44 C.E. The king wears a diadem. The inscription reads, *ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ* (*Basileus Herodes, King Herod*).
(Abraham Sofaer Collection, Palo Alto, California)



A coin of **Herod Philip**, son of Herod the Great and first husband of Salome. Minted at Paneas (Caesarea Philippi), the coin entered circulation in 30–31 C.E. Encircled by a Greek inscription that reads, *ΦΙΛΙΠΠΟΥ* (*Philippou, [A coin] of Philip*), the bust of Philip the tetrarch adorns the obverse of the coin. The date, "Year 34," appears within a wreath on the coin's reverse.
(Abraham Sofaer Collection, Palo Alto, California)

anean coast by that name, the new city was called Caesarea Philippi, that is, Philip's Caesarea (Mt. 16:13; Mk. 8:27). Philip began his rule in 4 B.C.E. and died childless in 33–34 C.E. Assuming Salome was about twelve at the time of her dance in 28–29 C.E., she became a widow at the age of seventeen.

In 41 C.E., Claudius became Roman emperor with the help of Agrippa, the grandson of Herod the Great. For his good services, Agrippa was made king of Judea, and his brother, Herod, king of Chalcis (41–48 C.E.).¹¹ Aristobulus, the son of Herod king of Chalcis, became the second husband of Salome. Salome bore Aristobulus three sons: Herod, Agrippa and Aristobulus. The third received the name of his living father, a custom which was then not uncommon in Jewish society (see, for example, Lk. 1:59).

Evidently, Salome did not marry her second husband, Aristobulus, before 41 C.E. when her father-in-law became king of Chalcis and Aristobulus became crown

prince. Then, Salome was about 24 years old, and her second husband was probably younger than she. Salome's portrait appears, together with her husband's, on a coin minted in the year 56–57 C.E.¹² At that time, she was approximately 39 years old.

Thus, the proper analysis of the pertinent data of her biography and the passages in the Gospels does not lead us to conclude that Salome was a morally depraved person. On the contrary, her biographical profile suggests a normal, moral personality.

ANOTHER MOMENT IN TIME: SALOME AND PAUL

The portrait on the new coin represents Salome as she looked in the year 56–57 C.E. at the age of 39 or 40. Did she still, with a cold shiver, reflect upon the ghastly scene of her receiving John the Baptist's bloody head on a platter?

When the coin was placed in circula-

tion, another tragedy was on its way. After a forced departure from Ephesus, Paul went to Macedonia before going south to Achaia (probably Corinth) for three months in 56–57 C.E., prior to his final visit to Jerusalem (Acts 19:21; 20:1–3).¹³ Paul was arrested in Jerusalem and later executed in Rome. Probably, the daughter of Herodias was not even aware of the Apostle to the Gentiles' existence. **JP**

1. See the entry "Salome" in *Encyclopaedia Judaica* (Jerusalem: Keter Publishing House, 1972), 14:689–691.

2. See my *Jesus*, 2nd ed. (Jerusalem: The Magnes Press, 1998), p. 38.

3. Mk. 6:17 and Mt. 14:3 read "Herod [Antipas]...Herodias, his brother Philip's wife." Herodias was the granddaughter of Herod the Great. Her first and second husbands were named Herod. The first was the son of Herod the Great and Mariamme, the daughter of Simon the high priest. The second, Herod Antipas, the half-brother of the first, was the son of Herod the Great and Malthace the Samaritan. Salome was the daughter of Herodias and Herodias' first



husband. Salome's first husband was Philip, the son of Herod the Great and Cleopatra of Jerusalem. Her second husband, Aristobulus, was the son of Herod, her mother's brother (*Antiq.* 18:136-137). It is probable that Mark confused Herodias' first husband (Herod) with her son-in-law ([Herod] Philip). See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, corrected edition (London and New York: United Bible Societies, 1975), p. 35.

4. A similar statement appears in Matthew 21:26, which is parallel to Mk. 11:32 and Lk. 20:6.

5. The report is surely enlarged by Mark himself. In Mk. 6:23 he hinted at Esther 5:3, 6; 7:2. Mark's is the only allusion to this Hebrew



I would like to thank Dr. Yaakov Meshorer. Without his research, especially his recent book, *A Treasury of Jewish Coins*, my present study would not have been possible. I am also deeply indebted to Dr. Meshorer for providing the coin photographs used in this article.

book, which was then much less widely circulated than is generally supposed (personal communication from Shmuel Safrai).

6. One may assume that Herodias was not dining by Antipas' side, but, as customary in oriental societies (cf. Esth. 1:9), was dining with the female guests in a private women's hall. Thus, Salome had to leave Antipas' presence to go to her mother for instructions.

7. For these fictionalized accounts, see the entry "Salome" in *Encyclopaedia Judaica*.

8. Gutschmid (*Kleine Schriften* 2:318) calculated that Salome was born not later than 10 C.E., and her second husband, Aristobulus, about 14 C.E. Thus, she was nineteen years old in 29 C.E., and her portrait on the coin of 56–57 C.E. depicts her when she was about 46 years old

(see Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, ed. Geza Vermes, Fergus Millar and Matthew Black [T. & T. Clark, 1973], 1:348–349, n. 28).

9. According to Lk. 3:1, it was in the fifteenth year of the Roman emperor Tiberius' reign (28–29 C.E.) that John the Baptist appeared (see I. Howard Marshall, *Commentary on Luke*, p. 133) and that Jesus' ministry began following his baptism. It is likely that John was arrested by Herod Antipas soon after he started preaching. Salome was probably born around 17 C.E. and, thus, would have been about twelve years old at the time of John's execution in 28–29 C.E.

10. The author of Matthew says that Salome was "instructed [*prohibastheisa*] by her mother" (Mt. 14:8).

11. See Yaakov Meshorer, *A Treasury of Jewish Coins: From the Persian Period to Bar-Kochba* (Jerusalem: Yad Izhak Ben-Zvi Press, 1997), pp. 92–93, 155–157, 208, 239–240 (Hebrew). See especially Cassius Dio, *Historia Romana* LX, 8:2–3; for the text, see *Greek and Latin Authors on Jews and Judaism*, ed. Menahem Stern (Jerusalem: The Israel Academy of Sciences and Humanities, 1980), 2:367–368, No. 423.

12. See Meshorer, *A Treasury of Jewish Coins*, pp. 156, 330; Nikos Kokkinos, "Which Salome Did Aristobulus Marry?" *Palestine Exploration Quarterly* 118 (1986), 33. The portrayal on this coin of Aristobulus' wife was an unusual event – it was uncommon for women to appear on coins. A portrait of Aristobulus appears on a coin from the year 70–71 C.E. without his wife's portrait.

13. See the entry "Paul" in *The Oxford Dictionary of the Christian Church* (London: Oxford University Press, 1997), p. 1235.





God's Mercy and Our Disobedience

by Joseph Frankovic

Reading a passage from the New Testament against the backdrop of ancient Jewish tradition can sometimes add to its significance. Romans 11:30–36 represents one such passage, where without knowing the Jewish tradition to which Paul alluded, we run the risk of not hearing his emphasis clearly: God is merciful and his ways, incomprehensible.

While Christianity was rising on the horizon of history, Israel's sages were engaged in dialogue with critics and skeptics from the greater pagan world. Not always cordial, their exchanges sometimes assumed a polemical tone. In particular, the sages came under fire for the biblical tradition that God had selected Israel as his special people. Pagan scholars demanded an explanation: why would God single out one nation over all others for receiving his Torah?

Faced with this challenge, the sages painstakingly searched their souls and Scripture for an adequate reply. Although their answer appears in early rabbinic

works such as *Mechilta* and *Sifre Deuteronomy*, I will excerpt it from a story appearing in the Talmud about Rabbi Hiyya bar Lulyani, who said: "Lord of the Universe, before giving the Torah to your people Israel, you went around to all the nations of the world [and offered it to them], but they would not accept it...." (*Ta'anit* 25a). This old apologetic tradition answered well the Gentiles' complaint against Judaism: God gave his Torah to Israel because the other nations had refused it!

I suspect that the Apostle Paul was familiar with this tradition and had it in mind as he penned Romans 11:30–36. If so, then his words take on added significance.



For just as you once were disobedient to God, but now have been shown mercy because of their [Israel's] disobedience, so these [Israel] also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy. For God has shut up all [Israel and the nations] in disobedience that He might show mercy to all. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! *For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again?* For from Him and through Him and to Him are all things. To Him be the glory forever. Amen. (NASB)

Paul has reminded his readers that in the past, presumably just prior to the giving of Torah, the nations, that is, the Gentiles, had frustrated God's intentions. They had acted in disobedience. Responding favorably, Israel, however, accepted God's offer and embraced his Torah.

In the mid-first century A.D., Paul was suggesting that the opposite had become true. Rejecting the gospel, Israel was now disobedient, whereas the Gentiles, by accepting it, were acting in accordance with the divine will. Alas, the unfathomable ways of God!

If I am correct that Paul knew this apologetic tradition about God's offering of his Torah first to the nations, then Romans 11:30-36 represents another vigilant effort by him to warn against conceit. Paul insisted on keeping God's mercy and incomprehensible ways in the foreground. If taken to heart by contemporary Christians, Paul's advice would provide solid traction for the formidable task of bridging the centuries-old rift between the Church and Synagogue. **JP**



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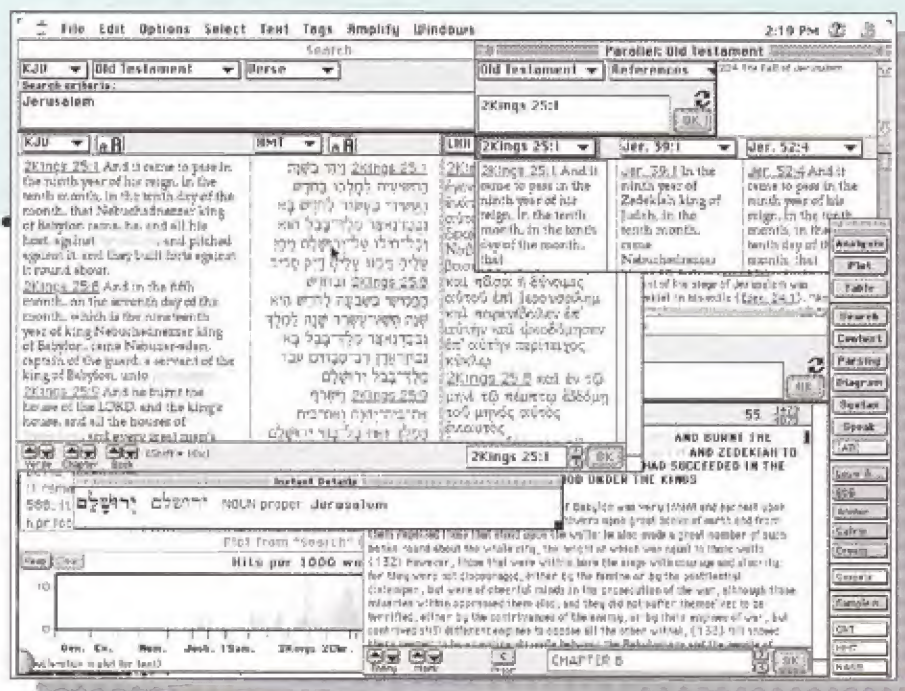
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Accordance™ 3.0:



In the past, computerized Bible study programs have been disappointing in some respects. Although making some tasks, such as searching the biblical text, much faster and more convenient, they failed to exploit the full power of personal computers. Even more disturbing, some Bible study programs were complicated and confusing, forcing one to invest much precious time in learning how to use them.

Imagine for a moment what it would be like to use a Bible study program that takes full advantage of today's computing power. Such a program would be quick to learn and convenient to use. It would give the user access to a wealth of information with a stroke of the hand and a click of the mouse. Moreover, its design would allow him or her to work in a relaxed, intuitive way.

Consider the following scenario: Reading Matthew 22, a Bible student named Mary encounters the following passage:

On that day some Sadducees (who say there is no resurrection) came to Him and questioned Him, saying, "Teacher, Moses said, 'If a man dies, having no children, his brother as next of kin shall marry his wife, and raise up an offspring to his brother.' Now there were seven brothers with us; and the first married and died, and having no offspring left his wife to his brother; so also the second, and the third, down to the seventh. And last of all, the woman died. In the resurrection therefore whose wife of the seven shall she be? For they all had her."

But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures, or the power

of God. For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven. But regarding the resurrection of the dead, have you not read that which was spoken to you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead but of the living." And when the multitudes heard this, they were astonished at His teaching. (NASB)

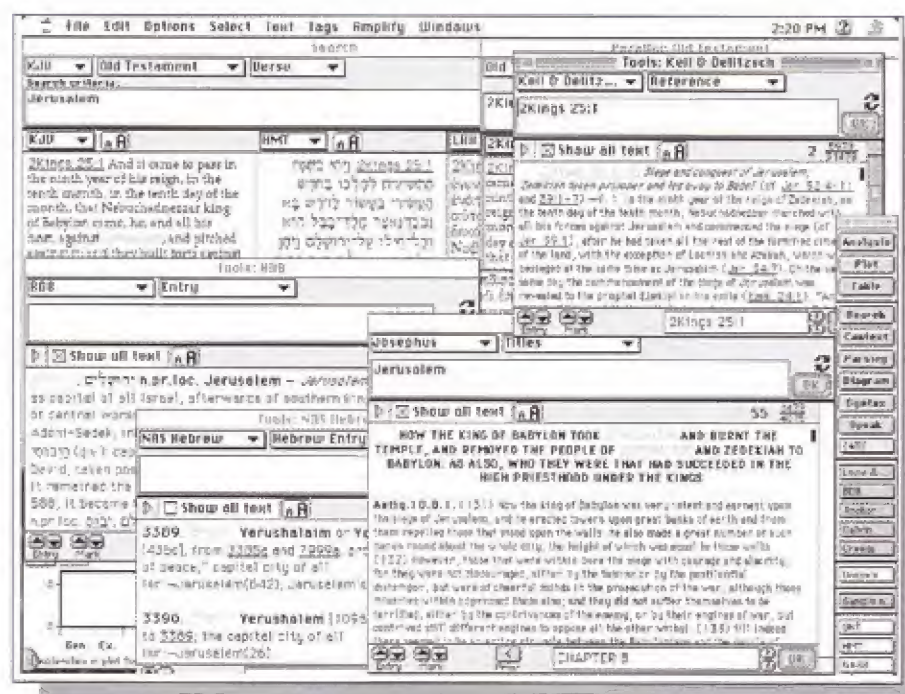
Wanting to see if there are any parallels to this passage in the other Gospels, Mary chooses "Synoptics" (a parallel arrangement of the Synoptic Gospels based on Huck & Lietzmann's excellent *Synopse Der*

Software for Bible Study

by David Lang

Drei Ersten Evangelien) from a pop-up menu. A window opens displaying in parallel columns Matthew 22:23-33, Mark 12:18-27 and Luke 20:27-40. While comparing the parallel passages, she notices that in Matthew, the Sadducees seem to quote Moses, while in Mark and Luke, they paraphrase Moses' words. To see the actual passages the Sadducees cited, she selects "OT in NT," and another window opens displaying Deuteronomy 25:5 and Genesis 38:8 alongside the three gospel passages mentioned above.

To better understand the biblical practice of Levirate marriage, Mary selects Deuteronomy 25:5 along with Keil and Delitzsch's commentary from another pop-up menu. Immediately, the commentary opens to the appropriate section where Keil and Delitzsch explain that Levirate marriage applied only in cases where a man died childless. If he had a daughter, henceforth she would carry the family name.



Now Mary decides to look for more information about the Sadducees. She selects the word "Sadducees" and then chooses "Easton" from a pop-up menu. The program quickly opens Easton's Bible Dictionary to the article entitled "Sadducees," where more helpful information may be found. Digging deeper, she turns

to the Greek lexicon "Louw & Nida." She selects the English word "Sadducees" and the program responds by opening the lexicon to the Greek word *Saddukaioi*. There Louw and Nida have commented that in addition to denying the resurrection of the dead, the Sadducees accepted only Genesis, Exodus, Leviticus, Numbers and

Deuteronomy, i.e., the Torah, as canonical.

This raises an interesting question about Jesus' response to the Sadducees. When he said, "You are mistaken, not understanding the Scriptures," did he imply that the Sadducees' denial of the resurrection arose from their failure to take into account the Prophets (*Nevi'im*) and the Writings (*Ketuvim*), or was he pointing out their inability to interpret properly even the Torah?

Matthew 22:32 holds the key for answering that question. There Jesus cited a passage from the Old Testament to prove the resurrection of the dead. If Jesus' citation originates in the Torah, then he apparently criticized the Sadducees for misinterpreting even those biblical books which they recognized as authoritative, whereas if it comes from the Prophets or the Writings, then he expressed his disapproval for neglecting an essential portion of the Scriptures.

Clicking on "OT in NT," Mary discovers that Jesus quoted Exodus 3:6, where God spoke to Moses from the burning bush. In the light of this information, the intent of Jesus' reply becomes clearer.

Yet this raises still another question. If Jesus appealed to the Old Testament for evidence of a resurrection of the dead, then to what extent had ancient Jews developed such a doctrine? Was it obvious to anyone who had read the Hebrew Scriptures?

Mary decides to search the Old Testament for every occurrence of the word "resurrection." To make certain that the search is accurate, she opts not to rely on an English translation, but searches the Greek Septuagint for the same word used by Matthew. She selects "GNT" from a pop-up menu, and the program displays the Greek New Testament alongside the English translation from which she has been working. Still a beginning student of Greek, Mary hesitates a moment as she wonders which Greek word means "resurrection." She moves the cursor over each Greek word in Matthew 22:23. As she does, the program analyzes grammatically each word and displays its English meaning in a floating window. Positioning the cursor over the word *anastasin*,

she sees that it means "resurrection."

After selecting *anastasin*, Mary clicks on "LXX." Instantly, the program finds every occurrence of *anastasin*, even where it is inflected as *anastasis*, *anastaseos* or *anastasini*. She quickly realizes that of the six times *anastasin* appears in the Septuagint, it is typically used in the sense of a person "rising to his feet" or "standing up." Only twice does it seem to indicate resurrection from death, and this usage occurs only in the apocryphal book of 2 Maccabees. This information sparks a new set of questions in Mary's mind, which she pursues with a few easy clicks of the mouse.

This is the way Bible study software should work. The user should be able to access easily and quickly a wealth of information without being encumbered by the Bible study software program itself. In other words, the software should be unobtrusive. Moreover, the software should encourage one to ask questions of the text – such as "Where does this quotation originate?" or "Who were the Sadducees?" or "How does Matthew's account differ from those of Mark and Luke?" – thereby facilitating the research process. In short, it should enable the user to peruse the biblical text and consult other relevant resources without being diverted away from the text itself.

Happily, such a program is available. OakTree Software, Inc. of Altamonte Springs, Florida has created Accordance™, a Bible study software program for Apple Macintosh computers that combines unparalleled power with unprecedented user friendliness.

With a consistent and thoroughly integrated interface, Accordance is easy to learn. It displays search criteria and search results in a single window, thereby reducing screen clutter and confusion. Eliminating the need to synchronize multiple windows, Accordance can display multiple translations in a single window. An Amplify Palette gives the user instant access to all Accordance resources. With the click of a button, the user can pull up a graph or statistical information about a search; instantly search for any words;

see a verse in context; parse selected Greek or Hebrew words; diagram sentences or analyze their syntax; hear English, Greek or Hebrew text read aloud; search all or part of the Accordance library for any words or verses; attach personalized, searchable notes to any verse; or instantly access lexicons, Bible dictionaries, commentaries, cross-references and parallel passages!

Do not misconstrue Accordance's simplicity! This Bible study software program is not only easy to use, but powerful, too. Its range of features can satisfy the needs of even the most demanding and scholastic user. In addition to the features listed above, Accordance utilizes the GRAMCORD Institute's grammatically tagged Greek New Testament, Hebrew Masoretic text and Greek Septuagint to allow complex grammatical searches. By dragging and dropping search elements onto a graphical framework, the user can even visually construct search arguments.

Available in two editions, the Starter edition serves as an affordable introduction to the power of Accordance. Priced at \$69.00, it includes two English Bibles and an assortment of English reference works. The Student edition represents even greater value. At \$159.00, it includes a substantial library of Bible texts, reference works, commentaries and parallel databases, along with Greek and Hebrew fonts and the AccordIt text-processing utility. Both editions also include a wide selection of other resources that can be unlocked for an additional fee. For example, there is a powerful Scholar's package.

Accordance can be run on any Apple Macintosh or compatible computer with a hard disk and at least 8MB of RAM. A CD-ROM drive is recommended.

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DELIVER US From Evil

by Randall Buth

Meturgeman is Hebrew for translator. The articles in this series illustrate how a knowledge of the Gospels' Semitic background can deepen our understanding of Jesus' words — and enlighten the translation process.

at the end of Matthew's version of the Lord's Prayer we read, "But deliver us from evil" in the *King James Version* and *Revised Standard Version*. A number of more recent English translations differ. The *Good News Bible*, *New Century Bible*, *New International Version*, *New Jerusalem Bible* and *New Revised Standard Version* all render Matthew 6:13b as keep us, save us, rescue us, or deliver us "from the evil one." The difference is significant, and invites our curiosity.

Translators of the two older English versions rendered the Greek phrase *apo tou poneros* (literally, "from the bad") as "from evil." Translators of the newer versions listed above rendered the same phrase as "from the evil one." Which translators were right? Is the phrase ambiguous?

The earlier translators have Jesus teaching his disciples to ask God for protection against evil — all evil, regardless of its origin. The later translators limit the meaning to a request for protection against the evil one, in other words, against Satan, or the devil. To get to the roots of this linguistic problem, we'll need to do some digging.

A Quick Peek at the Greek

First, a quick lesson in Greek. All Greek nouns and adjectives are categorized according to gender. Gender may be masculine, feminine — or neuter! Sometimes a Greek word may appear carrying one gender in one context and a different gender in another

context. The difference in gender affects meaning. For example, *poneros* is masculine in gender and means "an evil man or masculine entity." But *poneron*, being neuter in gender, means "evil" or "evil thing" in a broad, impersonal sense. Difficulties arise in contexts where the masculine *poneros* and the neuter *poneron* appear after certain prepositions. When they do, their endings may be identical and indistinguishable.

Matthew 6:13b includes the prepositional phrase *apo tou poneros*, which may mean "from the evil one" or "from the evil (thing)." Hence, *tou poneros* is formally ambiguous. However, let's not stop here.

Educated Guesswork

Faced with this ambiguous form of the noun, translators had to make an educated guess as to how to translate the verse. In the past they interpreted *poneros* as a neuter noun, but more recently they have tended to treat it as a masculine noun. Consequently, the older *RSV* and *KJV* have "deliver us from evil" where the newer *NRSV* and *NIV* have "deliver us from the evil one." Which translation is right?

Bible translators will often begin by surveying in the New Testament how the Greek noun *poneros* is used in both the masculine and neuter genders. Examples of both may be found.

1 John 2:13 reads, "I write to you, young men, because you

have overcome the evil one [*ton poneron*, masc.]” (*NIV*). Here *poneros* appears as an object of a verb, a singular, masculine noun, and clearly refers to the devil. The same is true regarding gender for 1 John 5:18, where we read, “The one who was born of God [Jesus] keeps him [the believer] safe, and the evil one [*ho poneros*, masc.] cannot harm him” (*NIV*). Here, too, the text speaks of the devil as “the evil one.”

In Matthew 5:11 *poneros* appears as a neuter noun. The verse reads, “Blessed are you when people insult you, persecute you and falsely say all kinds of evil [*pan poneron*, neut.] against you because of me” (*NIV*). The neuter form of the noun refers to evil in a general, abstract, impersonal sense.

Interestingly, the term *poneros* appears three times in one verse of Scripture – Luke 6:45: “The good man brings forth the good [thing] out of the good treasure of his heart, and the evil man [*ho poneros*, masc.] out of the evil [*tou ponerou*, masc. or neut. form] brings forth the evil [thing] [*to poneron*, neut.]”

In this verse, the key to accurate translation is the context. The first occurrence of *poneros* refers to a personality – either a man or the devil – but the context requires that the translation be “the evil man.” The second occurrence of *poneros* follows the preposition *ek* (from, out of) and, therefore, appears in the same ambiguous form of the gender as in the Lord’s Prayer (Mt. 6:13b). Happily, the context of Luke 6:45 demands that *tou ponerou* be treated as a neuter noun meaning simply “evil.” The third occurrence of *poneros* is as a neuter object of a verb, and as such it, too, means simply “evil” in a general, impersonal sense.

Matthew 13:19 stands out and warrants particular attention: “When anyone hears the message about the kingdom and does not understand it, the evil one [*ho poneros*, masc.] comes and snatches away what was sown in his heart” (*NIV*). The masculine *ho poneros* refers not to an evil man, but to the devil himself. Thus, Matthew had no objection to using the masculine *ho poneros* as a title for the devil in Greek. This fact certainly did not escape the attention of modern translators of the New Testament, and it may have played a key role in their decision to render *apo tou ponerou* into English as “deliver us from the evil one.”

When in Doubt, Consider the Big Picture

Are we ready to draw some conclusions? Not yet. Let’s keep digging. We need to go beyond syntax and consider the larger picture – the original, interpersonal context. We ought to consider the original context of Jesus’ prayer. In which language did Jesus teach this prayer to his disciples? Most likely, not in Greek. In fact, all first-century Jewish sages whom we know to have been from the Galilee transmitted their oral teachings in Hebrew.* We have good reason to believe that Jesus would be no exception.

Retracing the Greek phrase *apo tou ponerou* (literally, “from the bad”) back to Hebrew – and comparing the Lord’s Prayer with other ancient Jewish prayers – gives a fuller perspective, and

may shed further light. Our methodology is reasonable, since we seek to understand every possible influence, not only on Jesus’ prayer, but also on the formation of Matthew’s Greek.

When we consult the ancient Greek translation of the Hebrew Bible that has come to be known as the Septuagint, we see that the Hebrew *ra* (bad, evil) clearly emerges as the leading candidate for the word “evil” that Jesus spoke in the Lord’s Prayer. How so? The ancient translators of the Septuagint called upon *poneros* 231 times to translate *ra*. Only rarely was *poneros* used to translate any other Hebrew word. Therefore, based upon the high correspondence between the Greek *poneros* and the Hebrew *ra* in the Septuagint, the Hebrew *min hara* (literally, “from the evil”) can likely be the source of the Greek prepositional phrase *apo tou ponerou*. Both the Greek and the Hebrew mean “from evil.”

While the Greek is ambiguous, the Hebrew is not, and can only mean “from evil.” This will become more evident as we examine biblical examples of how *ra* is used. Later, we’ll consider excerpts from ancient Jewish prayers. Note: *hara* (the bad, the evil) was never once a title of the devil in biblical or post-biblical Hebrew, or in all ancient rabbinic literature.

The Many Dark Shades and Hues of Ra

In the Hebrew Scriptures, *ra* carries a range of nuances. Genesis 8:21 speaks of the inclination of a man’s heart as being evil (*ra*). The prophet Isaiah once declared, “Their deeds are evil deeds, and acts of violence are in their hands! Their feet rush into sin [*ra*]; they are swift to shed innocent blood!” (Isa. 59:6b, 7, *NIV*). Compare also Judges 2:11, 3:7, and elsewhere: “[They] did the evil [*hara*],” where the Septuagint reads *to poneron*, “the evil [thing]” (neut.). In these verses *ra* has to do with sin, or evil, destructive conduct.

In other verses *ra* carries a different nuance. For example, in Genesis 44:34, after Joseph had framed Benjamin for theft by concealing a silver cup in the lad’s sack, Judah pleaded with Joseph: “How can I go back to my father if the boy is not with me? No! Do not let me see the misery [*ra*] that would come upon my father” (*NIV*). If Judah had returned to his father Jacob without Benjamin, the grief and distress may very well have broken the man emotionally, physically and spiritually. This anticipated breakdown is the *ra* from which Judah begged to be spared. Later, when Jacob blessed Joseph’s two sons, he said, “May the God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the Angel who has delivered me from all harm [*mikol ra*] – may he bless these boys” (Gen. 48:16, *NIV*). The phrase *mikol ra* (literally, “from every evil”) resembles grammatically *min hara* (from the evil), the back translation into Hebrew of the Greek *apo tou ponerou*.

From these biblical examples, we learn that *ra* has a range of nuances. It can refer to wicked conduct or sinful behavior that may be characterized as evil. It also may refer to personal tragedy or calamity resulting from the loss of a loved one, physical suffering, or malicious harm.

The Meaning of *Ra* in Ancient Jewish Prayers

Turning our attention to post-biblical literature, we can gain additional insights by examining excerpts of prayers found among the scroll fragments at Qumran and an example from Talmudic literature. In 11QPs^b 15–16, a text discovered in the Qumran caves, the following petition appears: “Do not allow Satan or an unclean spirit to rule over me, and do not allow pain or the evil inclination to have authority over me.” This petition includes typical elements found in Jewish prayers: protection from Satan and his cohorts, physical suffering and man’s evil inclination. Note especially that when referring to the devil, Hebrew simply uses the word “*Satan*.” To say “the evil one” would be foreign to the language.

The Hebrew *ra* appears in the Manual of Discipline 2.3: “May he bless you with every good, and may he protect you from all evil [*mikol ra*].” The author of this Qumran scroll has, in typical midrashic style, expanded the priestly blessing of Numbers 6:24–26. Here the petition is for protection from evil in a general, abstract, impersonal sense.

From Berachot 16^b of the Talmud comes this prayer: “Deliver me...from a bad person, a bad companion, a bad injury, an evil inclination, and from Satan, the destroyer.” In this text, *ra* is used four times as an adjective. In order to convey the meaning “an evil person,” *ra* must modify an explicit noun. For example, “from a bad person” appears in Hebrew as *me’adam ra*. Standing alone, *ra* does not convey personalized evil. If, when speaking Hebrew, Jesus had wanted to refer to the devil in the prayer he gave his disciples, he would have simply said, “Deliver us from Satan.” The Hebrew *satan* would then very easily go into Greek as *satanas* (Satan) or *diabolos* (devil).

The Devil Is in the Details of Matthew 13:19

It is appropriate at this point to ask whether Matthew, or an earlier editor, saw *satanas* or *diabolou* in his source for Matthew 6:13b and replaced it with *ponerou*. Is this likely? It seems Matthew did just that in 13:19. Let’s take a closer look at that verse, and its parallels in Mark and Luke, before formulating any conclusions.

“The evil one comes and snatches away what was sown.” (Mt. 13:19)

“Satan comes and takes away the word.” (Mk. 4:15)

“The devil comes and takes away the word.” (Lk. 8:12)

For a more Greek literary style, Matthew probably substituted *poneros* for the more Semitic *satanas* that appears in Mark. Moreover, Matthew introduced a special Greek construction called “genitive absolute” into verse 19. This construction is

characteristic of Greek and does not directly correspond to Hebrew. In other words, Matthew 13:19 shows discernible traces of editorial activity by a Greek literary stylist. Thus, I am reluctant to compare a verse such as Matthew 13:19, which has undergone some degree of stylization, with Matthew 6:13b, which shows no evidence of Greek stylization. (In fact, the entire Lord’s Prayer retains an exceptionally strong Hebraic flavor.***) When trying to determine whether *apo tou ponerou* from the Lord’s Prayer should be translated as “from evil” or “from the evil one,” I prefer to weight more heavily this Greek phrase’s correspondence to the unambiguous Hebrew idiom “from evil.” In view of the evidence, I must cast my lot with the traditional, older translation: “from evil.” I think Matthew was able to assume that his Jewish-Christian audience would understand this phrase correctly, even in Greek dress.

Truth From a Multiplicity of Vantage Points

At this point, we have deepened our understanding of Matthew 6:13. It should read: “And lead us not into temptation, but deliver us from evil” (*RSV*). In comparison with Luke’s conclusion to the prayer, “And lead us *not into temptation*,” Matthew’s version more completely reflects what Jesus probably said to his disciples. Matthew’s pairing of *not leading into temptation* with *delivering from evil* is parallelism, a hallmark of Hebrew poetry.

Recognizing the parallelism also reinforces the correct interpretation of the verse. “Lead us not into temptation” is a Jewish way of saying “Do not let us succumb to the temptation of sin.” The next line, “Deliver us from evil,” conveys a similar idea. It means “Keep us from doing evil,” that is, “Do not let us succumb to our evil inclination, do not let us sin.” In addition, just as good poetry can convey multiple allusions, so “Deliver us from evil” can carry the additional notions of protection from evil people and evil spirits, and from trouble and calamities.

Surely the world would be a happier place if each of us prayed the Lord’s Prayer on a daily basis with conviction and a deeper understanding of its rich Jewish background: “Oh, Heavenly Father, lead us away from sin and restrain our evil inclination! May this include keeping us out of harm’s way, and protecting us from evil!” **JP**

*See Shmuel Safrai, “The Jewish Cultural Nature of the Galilee in the First Century,” *Immanuel* 24/25 (1990), 147–186. In this article, Safrai has noted the following first-century-A.D. Galilean sages: Yohanan ben Zakkai, Hanina ben Dosa, Halaftha, Hananiah ben Teradyon, Eleazar ben Azariah, Zadok, Elisha ben Avuyah, Yose ben Kismah, Ilai, Yohanan ben Nuri, Eleazar ben Parta, Eleazar ben Teradyon, Yose ben Tadaï of Tiberias, Zakkai of Kavul, Yose ha-Gelili, Abba Yose Holikofri of Tiv’on.

**Examples of Hebraic idioms in the Lord’s Prayer are: “father in heaven,” “name be sanctified,” “kingdom of heaven,” “will be done,” “rightful bread,” “debts” in the sense of sin, “lead into temptation” and “save from evil.”

Reading the Book

A Popular Essay on Christian Biblical Hermeneutics.

Joseph Frankovic. Tulsa, OK: HaKeshet, 1997. 52 pp.

Reading the Book should be of interest to both the layperson and cleric. In it Joseph Frankovic contends, "Interpreting the Bible is a question of acute relevance, because how we understand Scripture ultimately determines to a large degree how we put it into practice" (p. 4). The author also emphasizes that each generation must interpret the Bible in such a way that it "remains applicable to the ever changing circumstances and needs of the community of faith" (p. 11).

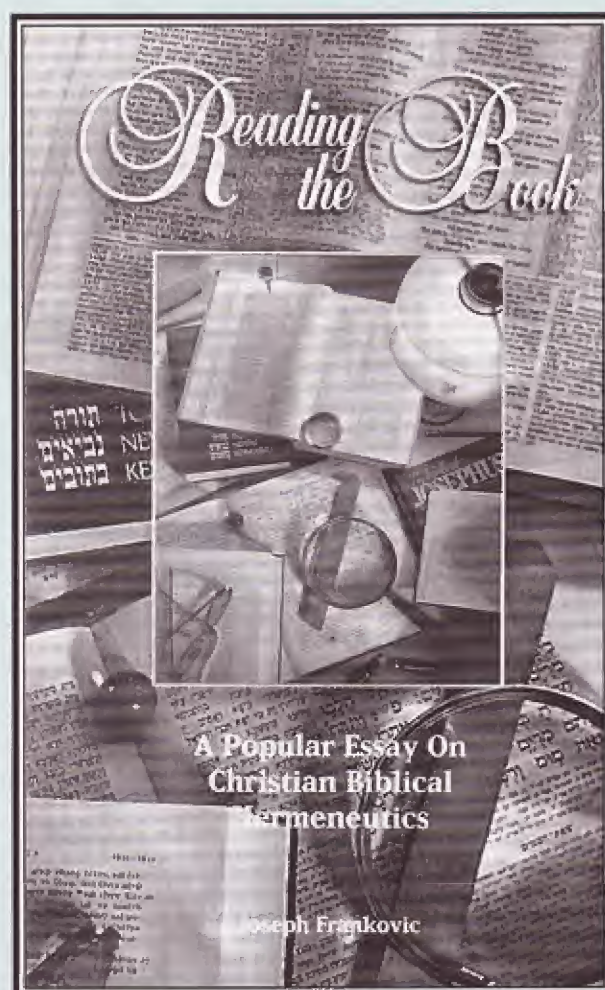
He calls attention to the ways in which events and achievements belonging to the so-called "silent years" of the inter-testamental period influenced and contributed to the Judaism of Jesus' day. Radical shifts in culture caused by changes in the dominant ruling powers forced Judaism to adapt to the new circumstances. Moreover, during the inter-testamental years, Israel's sages emerged as a major force bringing about significant theological advances within Judaism. Consequently, the Judaism that Ezra

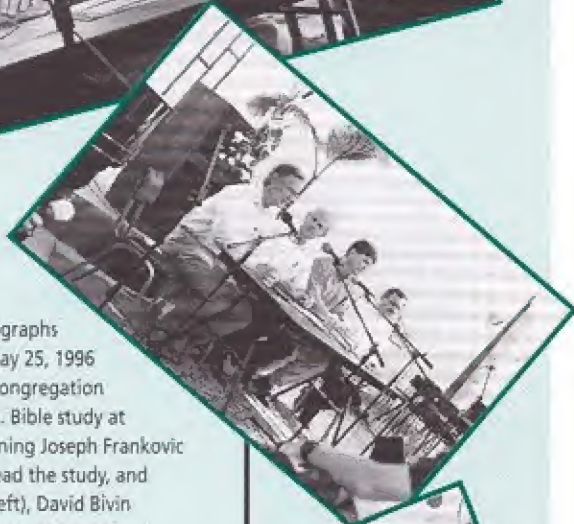
and Nehemiah had practiced differed from that which Jesus knew.

To meet the challenges, difficulties and risks of interpreting the Bible, Frankovic proposes a "Jesus-centric" approach: How did Jesus read his Bible? What accentuations resonate through his teachings? Drawing clues from the gospel accounts as well as from rabbinic sources, the author gives the reader a sharper understanding of who Jesus was historically and why he chose a particular style of teaching to communicate his message about the Kingdom of Heaven and his distinct approach to Torah.

The book's fifty-two pages do not allow, however, for the more intensive study required by those who are already involved in biblical and Hebraic studies. Despite its brevity, *Reading the Book* serves as a good introduction for looking at not just the Gospels, but the entire biblical text from a fresh perspective.

Archie Wright
Oral Roberts University
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This quartet of photographs taken on Saturday, May 25, 1996 at the Narkis Street Congregation captures the 9:00 a.m. Bible study at fever pitch. That morning Joseph Frankovic (second from right) lead the study, and Halvor Ronning (far left), David Bivin (between Halvor and Joseph) and Brad Young (far right) contributed to an animated panel discussion. Note the "spectacles" that Frankovic and Young are wearing. They represent the distinct ways various groups read Scripture (see *Reading the Book*, pp. 3-7).



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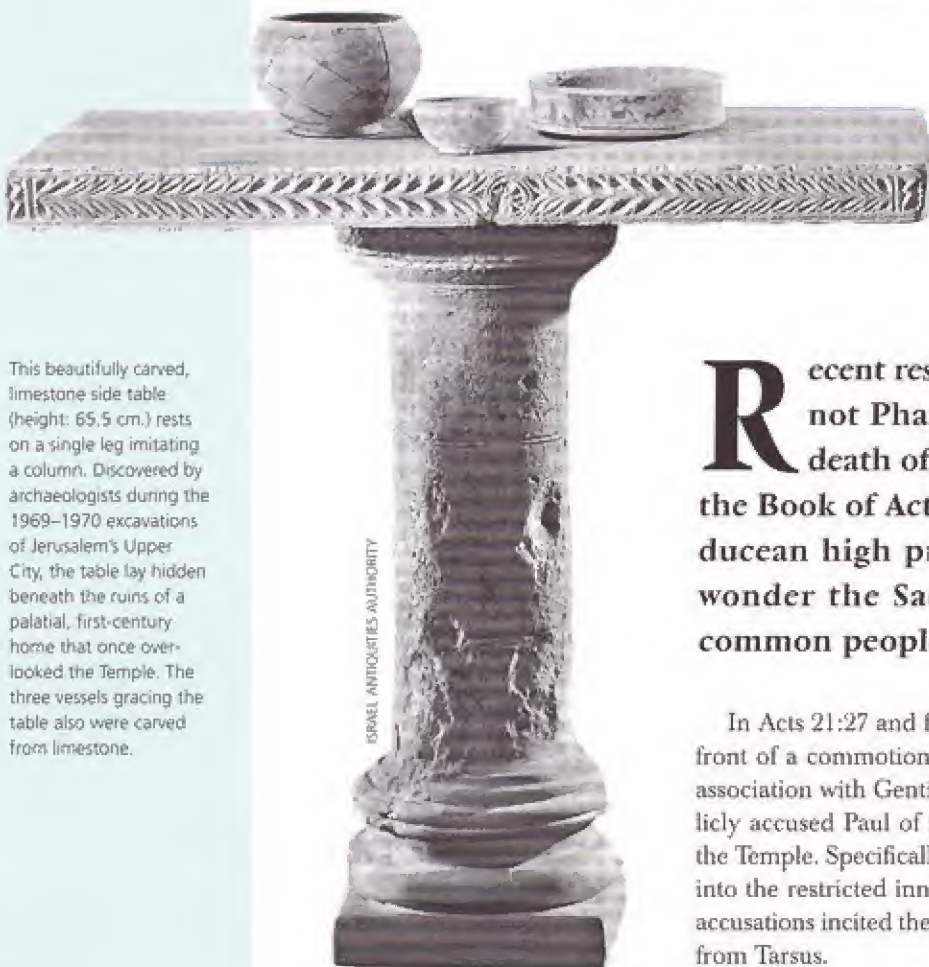
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Insulting God's High Priest

by Shmuel Safrai



This beautifully carved, limestone side table (height: 65.5 cm.) rests on a single leg imitating a column. Discovered by archaeologists during the 1969–1970 excavations of Jerusalem's Upper City, the table lay hidden beneath the ruins of a palatial, first-century home that once overlooked the Temple. The three vessels gracing the table also were carved from limestone.

ISRAEL ANTIQUITIES AUTHORITY

Recent research has shown that Sadducees, not Pharisees, were responsible for the death of Jesus. An incident recounted in the Book of Acts provides a glimpse of the Sadducean high priests' corrupt behavior. Little wonder the Sadducees were despised by the common people.

In Acts 21:27 and following, we see Paul once again at the forefront of a commotion sparked by his messianic activity and close association with Gentiles. Jews from the province of Asia had publicly accused Paul of maligning the Jewish people, the Torah and the Temple. Specifically, they charged that Paul had brought Greeks into the restricted inner courts of the Temple, thus defiling it. The accusations incited the people, and a reckless mob set upon the man from Tarsus.

News of the uproar quickly reached the Roman commander, who straightway assembled a band of soldiers and ran to the scene to disperse the crowd. At the bottom of the pile, the commander found Paul, whom he secured with chains. In a vain effort to get the facts about what had transpired, the commander turned to the people, but they proved so unruly his only recourse was to take Paul into custody.

En route to the barracks, Paul asked the commander *in Greek* if he could address the crowd, which continued to follow. Apparently a bit startled to hear Greek from Paul's mouth, he agreed. Paul then stepped up to a prominent elevation and addressed the people *in Hebrew* (*te hebra'idi dialekto*). The crowd listened quietly – until the moment Paul mentioned God had sent him to the Gentiles. At that point, the people again burst into an uproar. No doubt exuding immense frustration, the commander ordered Paul secured and taken to the barracks.

Away from the noise and confusion, the commander again tried to investigate the matter. This time he gave an order for Paul to be flogged and questioned. Paul, however, thwarted the order by disclosing his highly-prized Roman citizenship.

The next day, still wanting to learn the reason for the crowd's unruly conduct, the commander ordered the chief priests and the Sanhedrin to assemble. Once the Sanhedrin had convened, he stood Paul before it. There Paul testified, "My brothers, with a pure conscience I have lived a life of good citizenship for the sake of God up to this very day." Upon hearing Paul's statement, the high priest Ananias responded by ordering those next to Paul to strike him across the mouth.

True to his passionate character, Paul lashed out at Ananias, accusing the high priest of hypocrisy. Paul restrained himself only after being threatened by Ananias' cronies. Then, he offered an apparent apology in these words: "Brothers, I did not realize that he was the high priest; for it is written: 'Do not speak evil about the ruler of your people'" (Acts 23:5, *RSV*).

Paul's answer to Ananias and company has challenged the interpretive skills of more than a few commentators. Prominent among them stands Henry J. Cadbury and Kirsopp Lake, whose comment on this passage appears in volume four (p. 288) of a formidable five-volume work entitled *The Acts of the Apostles*:

It is often said that this [Paul's "I did not know"] is impossible, for the high priest always presided at the meetings of the Sanhedrin. Such is certainly the evidence of the Mishna, but it is likely that its testimony represents not the actual practice of the Sanhedrin, but an ideal constitution drawn up by Jewish lawyers long after Sanhedrin and high priest had ceased to exist. It is also possible that Paul merely meant that he did not know who had given the order, and not inconceivable that he remembered his own writing...["being reviled, we bless, being persecuted, we endure"] (1 Cor. iv.12). Other explanations, *none very convincing*, are that *Paul's words are ironical* – he did not recognize such unworthy conduct as really coming from the high priest [*italics mine*], or that he had poor eyesight (as evidence for which Gal. iv.15, vi.11 are adduced), or that the high priest was a new incumbent since Paul's earlier visits in Jerusalem, or that since the tribune was presiding the high priest was not in an easily recognized seat.

Cadbury and Lake labeled as unconvincing the attempt to explain Paul's answer in terms of ironical language. Nevertheless, this is exactly the course we will pursue in finding the most cogent explanation for Paul's enigmatic words.

"The younger Ananus [Annas, probably the brother-in-law of Caiaphas]...was rash in his temper and unusually daring. He followed the school of the Sadducees, who are indeed more heartless than any of the other Jews...when they sit in judgment." (Josephus, Antiq. 20:199, Loeb ed.)

"...the Sadducees having the confidence of the wealthy alone but no following among the populace, while the Pharisees have the support of the masses." (Josephus, Antiq. 13:294, Loeb ed.)

"Then the high priest and all his party – the sect of the Sadducees – were filled with anger. They arrested the apostles and put them in prison." (Acts 5:17–18)

"Such was the shamelessness and effrontery which possessed the high priests that they actually were so brazen as to send slaves to the threshing floors to receive the tithes that were due to the priests, with the result that the poorer priests starved to death." (Josephus, Antiq. 20:181, Loeb ed.)

.....

"Woe is me because of the Boethus family; woe is me because of their clubs! Woe is me because of the family of Hanin [Hanan; Annas]; woe is me because of their calumnies! Woe is me because of the Kathros family[†]; woe is me because of their pens! Woe is me because of the family of Yishmael ben Phiabi; woe is me because of their fists! For they are high priests and their sons are [Temple] treasurers and their sons-in-law are trustees and their slaves beat the people with staves."
(Babylonian Talmud, Pesahim 57a)

.....

[†]A palatial house belonging to the Kathros family was discovered in the excavations Nahman Avigad conducted in 1969/70 in the Jewish Quarter of Jerusalem's Old City. Known as the "Burnt House," it was destroyed by the Roman army in 70 C.E. For a photograph of the stone measuring weight that identified the house, see R. Steven Notley, "Who Questioned Jesus?" *Jerusalem Perspective* 25 (Mar./Apr. 1990), 10. The Aramaic inscription on the weight reads, "devar katros" (belonging to the [or, a] son of Katros).

Internal evidence from the New Testament indicates that Paul had been initiated into the Pharisaic culture of the sages. In a number of places in his letters, Paul recycled traditions belonging to the large body of Jewish learning known as the Oral Torah.* This body of learning was the domain of the Pharisees.

When addressing the Jewish crowd from the steps, Paul proclaimed in Hebrew that he had been brought up in Jerusalem and taught by Gamaliel (Acts 22:3). Earlier in his composition, Luke described Gamaliel as a highly respected teacher of Torah (Acts 5:34). As a celebrated sage of the first century, Gamaliel made an early appearance in rabbinic literature with this saying: "Find for yourself a teacher and remove from yourself doubt...." (Mishnah, Avot 1:16). Being a teacher of Torah, Gamaliel, or Rabban Gamliel as he is called in rabbinic texts, instructed his students in both the Oral and Written Torah. Hence, we should anticipate finding evidence of Paul's tapping this body of Jewish learning in his literary works, and his speeches, sermons and conversations that Luke recorded in Acts.

The Sanhedrin, before which Paul stood, was a council of learned men comprising members from both the Pharisaic and Sadducean parties. Because of his background, Paul knew that he could count on a certain rapport between himself and some of the Pharisees. After being struck and regaining his composure, he answered the high priest's underlings in a manner suited for Pharisaic ears.

Paul claimed not to have recognized the high priest and quoted from Exodus 22:28: "A ruler among your people you shall not curse." By quoting this verse, Paul was hinting at a comment the sages had tagged on to it. That brief comment circulated as part of the Oral Torah in the first century and has since been recorded in a rabbinic commentary on Exodus, as follows:

Why does Scripture specify "among your people"? [Isn't this phrase superfluous? We should understand this addition to imply, only] when they [the rulers] behave in a manner that befits

"your people." (Mekhila, *Mishpatim* 19; to Exod. 22:28 [ed. Horovitz-Rabin, p. 318, line 6])

Read in the light of this rabbinic comment, Paul's answer indeed contains a strong dose of irony. Probably stessing *be'amcha* (among your people), Paul replied in a superficially innocuous manner. In reality, however, he had launched a second, albeit more subtle, assault on Ananias' character. Paul refused to recognize Ananias as the high priest because Ananias was not acting like an Israelite. He had openly severed the divinely established, organic link between himself and the rest of the Jewish people. By ordering Paul to be struck unjustly, Ananias exhibited for all to see that he did not deem it necessary to conduct himself like one of God's people. Rather, armed with the authority of the high priesthood, he chose to lord it over them.**

Paul's clever reply probably sent a discernible ripple of approval through the audience's Pharisaic ranks. If so, the ripple of approval may have left a pronounced enough impression upon Paul to inspire his famous effort at dividing the Sanhedrin along Pharisaic and Sadducean lines over the question of the resurrection of the dead, as the Greek participle *gnous* (knowing) in Acts 23:6 would seem to imply. **JP**

*For examples of such traditions from Paul's letters, JP's editor suggests seeing Brad Young, *Paul The Jewish Theologian* (Hendrickson, 1998), and John C. Poirier and Joseph Frankovic, "Celibacy and Charism in 1 Cor. 7:5-7," *Harvard Theological Review* 89.1 (1996), 1-18.

**For an excellent appraisal of the Sadducees' conduct, see David Flusser, "...To Bury Caiaphas, Not to Praise Him," *Jerusalem Perspective* 33 & 34 (Jul.-Oct. 1991), 23-28. For the culpability of the Sadducees in the crucifixion of Jesus, see David Flusser, "A Literary Approach to the Trial of Jesus" in *Judaism and the Origins of Christianity* (Jerusalem: The Magnes Press, 1988), pp. 588-592. For the specific responsibility of the high priestly family of Annas (Hebrew: Hanan, Hanin) for Jesus' death, see Dan Barag and David Flusser, "The Ossuary of Yehohanan Granddaughter of the High Priest Theophilus," *Israel Exploration Journal* 36 (1986), 39-44.



The Sadducean high priestly families' wealth was legendary. A glass pitcher (below), damaged in the Roman army's torching of Jerusalem in 70 C.E., testifies to the opulence in which the high priests lived. This rare vessel — only three others of this type have been found elsewhere — was made by Ennion of Sidon, the most famous glassmaker of antiquity. Archaeologists discovered the pitcher among the ruins of a first-century house located in the Jewish Quarter of Jerusalem's Old City. Prof. Nahman Avigad, who directed the excavations, named the house the "Palatial Mansion," and conjectured that it may have belonged to the high priest Ananias, whose home in Jerusalem's Upper City Josephus mentioned.

A perfectly preserved copy of this pitcher (left), thought to have been found in Jerusalem and smuggled out of the country, turned up on the antiquities market in New York and was purchased by a private collector. The height of the pitcher, including its handle, is 22 cm.





FROM MOSES' SEAT

Emulating the Ways of Sodom

by Joseph Frankovic

In an old rabbinic text that contains the opinions of sages who lived and taught in Israel before and after Jesus, we find the following saying:

There are four types among people: The one who says, "What is mine is mine, and what is yours is yours." This is the average person. The one who says, "What is mine is yours, and what is yours is mine." This is the simpleton. The one who says, "What is mine is yours, and what is yours is yours." This is the saintly person. The one who says, "What is mine is mine, and what is yours is mine." This is the wicked person. (Mishnah, Avot 5:10)

Regarding the first type of person, the one who says, "What is mine is mine, and what is yours is yours," the rabbis offered a second opinion: "This is the Sodomite."

A Christian may think that this second opinion is rather peculiar or perhaps out of place altogether. Nevertheless, the rabbis were very careful readers of the Bible, and this opinion arose from a close reading of the text. The prophet Ezekiel once declared publicly to Jerusalem's residents: "Behold, this was the guilt of Sodom, your sister. She and her daughters were haughty, had plenty of food, and enjoyed tranquillity, but the hand of the destitute and poor she did not strengthen." Con-



HELEN TWENNA

sidered in the light of Ezekiel's words, the second opinion emerges as an incisive comment on Ezekiel 16:49.

The Gospel writer Luke recorded a sto-

ry that Jesus told about an anonymous rich man and a poor man named Lazarus. Living in splendor, the rich man enjoyed his wealth, whereas Lazarus pined away outside the rich man's gated home. The story gives the reader the impression that the rich man did little to alleviate Lazarus' pain. He probably reasoned that what was his was his, and what was Lazarus' was Lazarus'.

In the United States and other Western countries, many of us are reaping the benefits of living during a period of economic prosperity. Holding university degrees in high-demand areas of expertise and having had our money invested in the right place for the advent of Wall Street's lucrative bull market, some of us have witnessed remarkable growth in personal wealth. The new, luxury cars that gracefully cruise our streets and adorn the parking lots of our affluent churches each week attest to the increase.

As our disposable incomes have swelled and our pursuit of life's finer things has gained momentum, has our concern for the destitute also swelled? Have our efforts to relieve the suffering of the poor gained momentum, too? If not, we should not be surprised nor embarrassed. For as the rabbis of old already suggested, we are merely average people, or at worst, emulating the ways of Sodom. **JP**

JP's Hebrew Crossword

In line with JERUSALEM PERSPECTIVE's efforts to foster interest in the Hebrew language, we present to our readers "JP's Hebrew Crossword," a crossword puzzle geared toward those readers who have mastered the Hebrew alphabet and acquired sufficient skill in the language to consult a Hebrew-to-English dictionary. Designed to be fun, "JP's Hebrew Crossword" serves as an effective and enjoyable learning tool. We recommend using a modern Hebrew dictionary, biblical Hebrew lexicon, Hebrew Bible and Bible concordance. Subscribers who complete the crossword puzzle and send us its correct solution will be eligible for a special prize.

BehatslaHak (with success, i.e., Good luck)!



ACROSS

2. Had Adam and Eve stayed away from one of these, they might still be alive today.
5. This biblical and modern Hebrew word means "no" or "not."
7. He was a farmer and a murderer.
8. Moses received this on Mt. Sinai.
9. At first, Jacob refused to allow Reuben to take Benjamin on a second grain-purchasing trip to Egypt because Jacob thought that Benjamin's brother Joseph was _____.
10. Meaning both "hand" and "monument,"

this Hebrew word appears in the name of the State of Israel's famous holocaust museum in Jerusalem.

11. King Ahab tried to purchase one next to his palace, but when the owner refused to sell, Jezebel lead a conspiracy to kill him.

DOWN

1. Vocalized with a *segol*, this word means "to." Vocalized with a *tseret*, it means "God."
3. The translators of the Septuagint often used the Greek noun *dikaioyne* to translate this Hebrew word. Even in the Synoptic Gospels, this Hebrew word seems to lie underneath the Greek *dikaioyne* in several places. For example, consider Matthew 6:1.
4. This Hebrew word rhymes with the Hebrew word for "son." John the Baptist made a pun on these two similar-sounding words (see Lk. 3:8).
6. This most cherished tractate of the Mishnah opens with these words: "Moses received the Torah from Sinai and transmitted it to Joshua...."
8. First she married Er, and then she married Onan, but another fathered her twin boys.
10. This Hebrew word may mean either "sea" or "lake," hence, the misleading English name "Sea of Galilee."

"JP's Hebrew Crossword" will be a regular feature of JERUSALEM PERSPECTIVE. Send the puzzle's correct solution by airmail to: Editor, JERUSALEM PERSPECTIVE, P.O. Box 31820, 91317 Jerusalem, Israel. Or send your solution by fax: 972-2-5335566. You may win a special prize. The name of each JP subscriber who sends in the correct solution will be published in the next issue of the magazine and included in a lottery. The winner of the lottery will receive an autographed copy of Professor David Flusser's *Jesus* or Professor Brad Young's *The Parables*. The winner will be selected five weeks after this issue has been mailed. Accordingly, contestants will have about three weeks to solve the puzzle and send in the correct solution.

CORRECTION

We apologize for giving an incorrect address on page 33 of the last issue. Risto Santala's *The Messiah in the New Testament in the Light of Rabbinical Writings* may be ordered for US\$15.00 (including shipping and handling) from Keren Ahviah Meshibit, P.O. Box 10382, 91103 Jerusalem, Israel. Allow 7-10 weeks for delivery.

About the Authors

David Bivin is director of the Jerusalem School and publisher-editor of JERUSALEM PERSPECTIVE magazine. Arriving in Israel in 1963, he became one of Robert Lindsey's first students in Jerusalem. As a Hebrew University graduate student between 1963 and 1969, Bivin also studied under professors David Flusser, Shmuel Safrai, Menahem Stern and Yechezkel Kutscher.

David Flusser, a founding member of the Jerusalem School, is Professor Emeritus of Early Christianity and Judaism of the Second Temple Period at the Hebrew University of Jerusalem. He is a member of the Israel Academy of Sciences and Humanities. In 1980 the State of Israel awarded him the Israel Prize in recognition of his scholarly achievements. Flusser's many publications include *Judaism and the Origins of Christianity* (1988) and *Jesus* (1998).

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Shmuel Safrai, a founding member of the Jerusalem School, is Professor Emeritus of Mishnaic and Talmudic-Period History at the Hebrew University. Author of numerous books and articles, he has received national recognition for his academic work. In 1986 he was awarded the Jerusalem Prize. Two years ago he received the Ben-Zvi Prize in appreciation for his decades of research in the field of Second Temple-period history.

Note about Use of "B.C.E." and "C.E."

B.C.E. and C.E. are the abbreviations of "Before Common Era" and "Common Era," respectively. B.C.E. and C.E. correspond to B.C. (before Christ) and A.D. (*anno Domini*, in the year of our Lord) in Christian terminology. JERUSALEM PERSPECTIVE uses B.C.E. and C.E. in articles authored by Jewish contributors.